

REFORMED CHURCH MESSENGER

Seekers of the Grail

They're riding hard by sunrise
Far from the beaten trail;
They have no time to linger
Who go to seek the Grail.

They cannot stay for feasting,
Nor tarry long for sleep;
For they must travel day and night
Who have a charge to keep.

The muddy road has spattered
Their armor and their steeds;
They need not shining armor
Whose joy is in their deeds.

Mercersburg, Penna.

And though a heart is breaking
Beneath a coat of mail,
They speak not of heart-breaking
Who go to seek the Grail.

And when a brother falters
Whose zeal and strength are gone,
They leave their hearts behind them,
But spur their chargers on.

They're riding hard at sunset
Adown the twilight trail;
They have no time to linger
Who go to find the Grail.

Irvine Hart Rutledge.



REFORMED CHURCH CHOIR, BLOOMSBURG, PA., THE REV. BERNHARDT R. HELLER, Pastor

PHILADELPHIA, JULY 5, 1934

ONE BOOK A WEEK

CONTEMPORARY AMERICAN LITERATURE AND RELIGION

We forget sometimes that the damage of the World War was not only in lives lost, pain engendered, cities destroyed, billions of dollars burned up, commerce and industry blown to atoms, hatred fastened upon peoples, but it was worst of all in the moral and spiritual realm. Millions found their faith failing them and those who had never had any faith were confirmed in their agnosticism. Even the Churches wavered and for a long time spoke with uncertain tones—that is, the Protestant Churches. It did not affect the Catholic Church so much because, concerned as it always has been with four great fundamental verities—Death, Judgment, Heaven and Hell—it took the war as one of those calamities, like pestilence or earthquake, that may come at any time, and busied itself caring for the individual souls of its communicants and getting them safe into heaven. But Protestantism during the last half century had become more and more the expression of a belief in the power of the gospel to transform human society. The mission of the Church was to build the city of God in the world—a new social, political, industrial and international order in which the principles of Jesus Christ should obtain as fundamental and basic laws. Never did this dream seem so near fulfillment as in 1914. The war madness suddenly caught Europe and the Church was as powerless to check it as a child would be powerless to stop a tornado. A great and terrible doubt seized the Church: Had Christianity after all the power to save the world?

This doubt with the many disillusionments growing out of it began to find expression immediately upon the close of the war, in pulpit, magazine, and book. All the literature since then—fiction, drama and essay, has been colored by it. Sometimes it would almost seem as though it had produced a new religion—a religion of cynicism, despair, and fatalism, in many cases a religion of stark, unrestrained Epicureanism. We have in Professor Halford E. Luccock, of Yale Divinity School, one who during the last 25 years has seemingly read every novel, drama, essay and book of criticism that has appeared, seeking to find the attitude therein toward life and its meaning, toward the human

soul and its relationships and destiny toward the great problems of independence and obligations, and has just now given us the result of this careful study in a most suggestive and valuable book, "Contemporary American Literature and Religion" (Willett, Clark & Co., Publishers).

Professor Luccock must have found his occupation a rather dreary task. The note of disillusionment and cynicism runs through pretty nearly every book written since the war—novel, play or criticism. Hope seems entirely lacking in most of this literature. Dr. Luccock very aptly begins his study with a chapter, "Morning After the Earthquake"—for that is just what the war was—a moral and social earthquake, and one could hardly recognize either Europe or America the morning after. Some of the younger men began writing at once: Dos Passos with his novel, "Three Soldiers", and Maxwell Anderson with "What Price Glory", for instance. They were concerned with showing up the war—its sham glory, its filth, its barbarity and its moral degradation. They were equally concerned with "debunking" all the high-flown motives of the war—"a war for democracy", a "war to end war", and showed how it was nothing but the crafty scheming of old and heartless "statesmen"; of captains of industry and commerce, of officers and munition manufacturers.

What sort of a religion are we going to get in this "Defeated World", as Dr. Luccock calls it? Well, the first kind we got, in contemporary books, is a stark and naked realism. One finds it expressed at its strongest by Theodore Dreiser. The human will is powerless against either human weakness or social forces. Our present social and industrial order is doing ugly things, and we are helpless and hopeless victims. Sherwood Anderson's books are full of people who "die with all their music in them." Sinclair Lewis's novels are drenched with cynicism. The life depicted in them is just the sort of life one would expect without faith, idealism, outreach for the beauty of the world. But during this period of "post-war realism" we have some writers, who, while seeing the moral and social havoc wrought by the war, and while picturing faithfully the drab and depressing world in which

we live, yet catch glimpses of the glory and the beauty that is left and which may come to life again—Willa Cather, Zona Gale, Dorothy Canfield Fisher, Edith Wharton. In our realistic plays we are getting powerful pictures of the struggle of the oppressed to rise out of their slavery—but in almost every case the struggle is hopeless. Dr. Luccock devotes considerable space in this chapter on "Realism" to the poetry of the time. It is not very great poetry, but it is very outspoken and sometimes probes like a spear. Compare it with the serene pre-war American poetry—that of Gilder, Johnson, Mackay, Hagedorn, Moody, Robinson, and Vachel Lindsay.

A large section of the book is devoted to a minute examination under the heading "Disillusionment and Futility" of everything written during the last 25 years—and I need not sum up the findings. Dr. Luccock shares with us all the pity that while these men have lost everything they have found nothing to offer in its place. There are three religions in the world—and only three: Stoicism (which includes Hinduism and Humanism, although Humanism is rather a waning influence and is only Stoicism touched with a little of the Christian hope its devotees have not quite been able to shake off), and Stoicism says "things are very evil, but grin and bear them,"—Mr. Lippman and Eugene O'Neill, Mr. Krutch—although Mr. Krutch finds it hard to grin; Epicureanism, by far the most universally accepted religion, which says "things are very evil, but shut your eyes to them and have a good time"; for that vast crowd of disillusioned youth which can find no comfort or inspiration in either Stoicism or Epicureanism, there remains nothing but Christianity. They will find little of it in contemporary literature and no radiance anywhere to take its place; but it is still here and quietly but surely men are turning to it again. The signs of its coming are everywhere and soon it will begin to reflect itself in our literature. There are already glimmerings of it there. Let us hope and pray that this new generation of college men—those who are leading in the fight against war and social injustice—may furnish the torchbearers of the new day.

—Frederick Lynch

WHY WE SHOULD OPPOSE GAMBLING

The following statement has been authorized for release by the Directors (Executive Committee) of the Committee of One Hundred of Philadelphia

Philadelphians are having a vivid example of the prevalence of the gambling spirit and the serious consequences of its commercialization in the present efforts of the courts, district attorney and police to break up and curb the "numbers racket." At the same time there are heard from many sources proposals for the legalization of some of the more popular forms of gambling; for the sake of providing income for governmental purposes, and, avowedly, as a means of curbing the racket in types of gambling now outlawed.

This widespread propaganda in favor of gambling, and the declaration of interested groups and many candidates for political office in favor of legislative measures which shall remove present restrictions on lotteries, race-track betting and other commercialized forms of gambling, indi-

cates that the time is at hand for every intelligent citizen to think this problem through. Ultimately the social welfare is the goal for which all should work. If there are not substantial reasons against gambling, the laws which condemn it should be annulled, but if, on examination of all the relevant facts, it be found that gambling undermines character, obviously it should not be sanctioned by the state. For the State to encourage the disintegration of character would be to undermine its own foundations.

In view of the present situation the Committee of One Hundred makes the following statement:

1. The bill recently introduced in Congress for the purpose of establishing a Federal lottery (and proposals of a similar nature in the legislatures of various states) is contrary to the public interest. Such measures propose to exploit one of the greatest weaknesses in human nature, the desire to live at the expense of others. They inevitably give rise to a professional class whose business it is to capitalize a natural instinct until it becomes a disease,

for which there is no remedy until they themselves are curbed and put out of business. Gambling under any form is demoralizing and against the best interests of the people as a whole because it is a most effective instrument in transferring money from the many to the few and concentrating wealth in the hands of those least concerned for public welfare.

2. The fact that some European and South American countries operate national lotteries is not a valid reason why the United States should reverse its present policy in order to imitate them. A federal lottery offering, at best, one chance of winning in twenty thousand, would obviously be a national racket perpetrated upon those least able to bear the burden it would involve. In effect it would be a tax on the poor and an exploitation of their cupidity. Nor would it discourage, as the advocates of lotteries maintain, other forms of gambling, but would add impetus and give approval to the gambling spirit. To use such a method for the raising of funds to meet the cost of govern-

(Continued on Page 22)

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EDITORIAL

THE MERGER SYNOD

The first Synod of the Evangelical and Reformed Church has passed into history. It was truly a wonderful occasion. Not one who was privileged to share in it could ever forget the solemn and impressive union service and Communion on Tuesday evening, June 26, and the sessions of the new General Synod on Wednesday, June 27. The long procession in which the delegates of the General Synod of the Reformed Church and the General Convention of the Evangelical Synod met at the door of Zion Evangelical Church and then proceeded amid the joyous peal of Church bells into that beautiful sanctuary arm in arm will always be vivid in memory. From time to time the MESSENGER will discuss fully this historic gathering

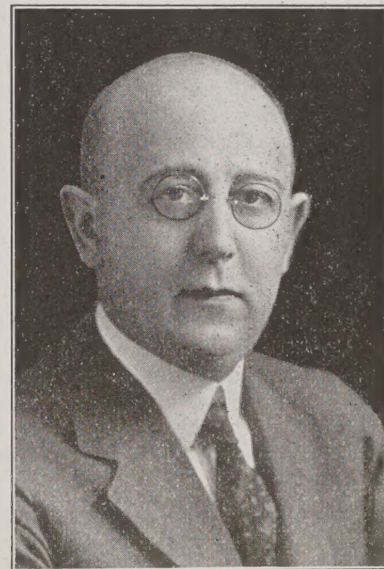


DR. GEORGE WARREN RICHARDS

and its momentous decisions. Suffice it to say here that there was not a single incident to mar the spirit of harmony and co-operation that brooded over the Synod like a benediction.

The election of our great leader, Dr. George Warren Richards, to the first Presidency of the new Church seemed a foregone conclusion, and its utter ap-

propriateness was nowhere seriously questioned. No individual contributed quite so much to make the merger possible, and the Evangelical Synod brethren were a unit in feeling that the post of leadership belonged logically to him. It was entirely fitting also that the first Vice President should be Dr. Louis W. Goebel of Chicago, who from the beginning of the movement was a prime factor in making possible this glorious achievement. Now let us all work and pray to make vital and inspiring to all our people this adventure of faith on which we have started so auspiciously.



DR. LOUIS W. GOEBEL

* * *

AVOIDING EXTREMES

In all organizations, religious, social, political or what not, there have ever been two schools of thought—the radical and conservative. Even among the "totalitarian" Nazis, as we are discovering, there are "rights" and "lefts", who differ so widely, in spite of all the flattening processes of that autocratic regime, that division is possible, if not probable. It has always been necessary in safeguarding the organization to steer clear of extremes on either side, and to magnify the golden mean.

Sometimes, to be sure, the organization is not worth preserving; but revolution should never be regarded as necessary, as long as evolution is possible. Revolution is too violent, too costly, too emotional, too likely to be unin-

formed and cruelly unjust. It has been said that at times a few extremists are necessary to explode the moral and spiritual dynamite required to bring about a real change in conditions; but it must also be remembered that, whether in theology or in the solution of moral and social problems, extreme positions need to be modified if substantial justice is to be done. Extreme Fundamentalists and Modernists, for example, can be equally dogmatic and vituperative, and the absence of the spirit of reasonableness and co-operation can be shown on either side, to the detriment of the organization as a whole.

The *Lutheran* states the case wisely, we think, when it says: "The safety of the Church at such times lies in the hands of a *central, serious, less emotional group whom neither the reactionary nor the radical can stampede*. They reason slowly and discern the measures of truth and error on both sides. Past records are re-examined and examples of similar discussions compared with the situation endangering unity. Major principles of the Gospel become standards of interpreting revelation and action: not single, isolated, over-emphasized texts. Harmony among brethren, while not made the decisive factor in reaching decisions, rates higher than personalities and minor differences. Obviously, tremendous responsibility rests on delegates to representative bodies at such crises. Neither fiery oratory nor one-sided arrayals of data sway them into snap judgments. Swift discipline is administered to impatience, right and left. Time to reach sober conclusions is demanded and obtained. Thus serious and harmful injuries to the cause of religion are avoided. Especial care is taken in order to avoid the sort of anger that persists after the discussions have been concluded and a decision reached."

We are moved to ask: *Is it not almost always a perilous thing for a representative body to adopt unchanged any resolution which is the work of either the most advanced radical or the most backward-looking conservative in that body?* Certainly one is more likely to get the common judgment if the body that prepares the report is composed of representatives both from the right and the left. It may be considered quite an achievement, for instance, to commit an ecclesiastical assembly to an extreme position, one way or the other; but the peril always persists that the body as a whole has lost sight of reality and has made a pronouncement which is not in harmony with the composite judgment. To be sure, one expects such pronouncements to be produced by the most prophetic members of the body, who are most sincerely interested in securing action. In some cases that may be all to the good, but if the leaders get so far in advance of the army they are supposed to lead that they lose the common touch with the soldiers in that army, what influence are they likely to exert? Moreover, one must always recognize how easy it is for extreme positions to convey one-sided or misleading impressions, or even to falsify the facts in the interest of the cause which is supposed to be served.

In a recent article, an eminent educator tells how a young man quoted to him some very radical and revolutionary statements made by a college professor in whom the youth had great confidence. The educator replied that one serious objection he had to the statements quoted was that they were not true, and he showed his friend conclusively that some of the statements made were false. However, the youth replied: "You must remember, Doctor, that this man is a prophet, and prophets are not expected to deal in mere facts, but to arouse the people." The educator's comment was: "I think we will all agree that the bringing about of a Christian social order will not be helped by false statements, however stimulating they may be to the uninformed. One is reminded of the famous statement of Woodrow Wilson that 'it were better not to know so much than to know so much that is not true.'"

But whether you are a radical or a conservative or a middle-of-the-roader, it is the clear duty of loyal citizens of a State or faithful members of a Church, or whatever the organization may be, to work together insofar as they can, cherishing their own convictions, but keeping the unity of the spirit in the bond of peace. What, for example, should a man who is seriously opposed to Socialism do if

the Socialists win a pronounced political victory? Would it be right and sensible for him to say: "I'll leave the country; I simply cannot consent to remain in a country that votes for such a system." As a patriot, he will rather remain on the job, intent on overthrowing at the next election what he conceives to be utterly wrong and believes to be a serious menace to his country's welfare. Meanwhile, he will endeavor to cultivate respect for the sincerity of the convictions of others, even as he expects them to respect his own integrity.

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"TOO MUCH INTOXICATION"

I was mad last Saturday. We had engaged a grove and beach for our Church School picnic, having exclusive rights until six o'clock. At half-past three a gaily decorated truck arrived with an abundant load of beer and hard liquors. Soon followed a riotous gang of so-called merry-makers, young and old, male and female, some of whom were already over-supplied with the drink that makes silly. Protests to the managers of the resort brought no satisfaction beyond the assurance that "There must have been some mix-up about the dates." Soon, in sight of our little children, high jinks began and low jinks began, and it was not long before women were indecently frolicsome and men were staggering about or even rolling on the ground.

I was sad last Sunday. Although the police always try to clear the street of drunks before Church time, I saw, in walking a mile, no less than a dozen men evidently suffering from those headaches that come on "the morning after the night before", men who last year had been known as sober and industrious. Then came a heart-breaking story that a young man of the city, a fellow of unusual charm and promise, had been seen at a wild party, and another that a woman had appealed to the chief of police to prevent her daughter from continuing as barmaid at a place of particularly unsavory reputation.

I was glad last Monday. I read an editorial in the *Boston Herald*, formerly a persistent and uncompromising advocate of repeal, with the title, "Too Much Intoxication". The writer did not state just how much intoxication would be desirable, just how many lives ought to be ruined, just how many homes ought to be wrecked. He did proceed to say, "There is considerably more drunkenness in Boston than formerly," and "The sight of drunken men entering and leaving drinking places is common"; and he quoted with evident agreement one clergyman who says that he never before saw so much drunkenness, especially among young men. He referred also to a priest who testifies that street scenes in his neighborhood have become so disgraceful that many residents have appealed to him for assistance. I was glad to read this editorial, for it is one evidence that American citizens are beginning to approach sanity about this resurgence of intoxicating liquor. The same day I was rejoiced to receive from Senator David I. Walsh, heretofore the wettest of the Wet, a letter in which he said, "I am sorry to admit that I have been somewhat disappointed in some conditions that have developed since repeal." There is some reason to think that the mania for alcohol that, just when we most need clear thinking and clean living, has swept the country into new depths of degradation, may, after all, prove to be short-lived.

—G. E. H.

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THE U. P.'S SAY "NO"

At the General Assembly of the United Presbyterian Church five years ago the latest movement for union with the Presbyterian Church, U. S. A., was initiated. The Plan of Union was carefully worked out and was adopted by the Presbyterians at their recent Assembly in Cleveland. Last week, however, the U. P.'s, meeting in Oxford, O., by a tie vote refused to send down the Plan to the Presbyteries, which seems effectually to give the death-blow to the entire movement. Perhaps this action is not altogether surprising. Some of the U. P.'s doubtless felt pretty bad about the way their orthodoxy was questioned by Presbyterian Fundamentalists, and there are those who will say that they acted wisely in refusing to join a denomination that has been experiencing such a series of bickerings and recriminations as our friends the Presbyterians have suf-

ferred during recent years. Possibly some of these deep-seated quarrels ought to be settled before union with others can be made successful. Then, too, when a small body joins a much larger one, there is always the fear that the smaller will disappear entirely by some method of benevolent assimilation. These considerations, combined with tradition, sentiment and personal predilections, served to defeat the Plan.

Though this is not directly our affair, and we have no desire to give advice, as Protestants and as members of the Alliance of Reformed Churches we are deeply interested, and we cannot but voice our regret over what seems like a reactionary victory, and likewise voice the opinion that it does not seem exactly in harmony with democratic principle and practice to refuse to give the pastors and people of the Presbyteries the right to vote on so momentous a question.

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CADMAN THE COMPOSITE

Dr. Benjamin Gregory, Editor of the *Methodist Times and Leader*, of London, England, is in this country in exchange with Dr. Dan Brummitt of the *Christian Advocate*. In the interesting letters written to his London paper by the visiting Britisher, we note the following comment about one who is well known to our readers:

"Dr. S. Parkes Cadman was at the landing stage to meet us. (This is an editorial plural, for alas! we have come alone, and the one constant regret is that others are not sharing our privileges.) What a man Parkes Cadman is! The custom officers, the taxi drivers, the hotel staff, the cops at the street corners all know him. And they treat him with the same respect and affection that he receives from the leading citizens. To an Englishman he appears to have the position in New York which would be given to a composite of the Archbishop of Canterbury and a Cabinet Minister in London. He has been the creator of the atmosphere of kindness which we have found everywhere."

* * *

THE CHURCH AND SOCIAL PROBLEMS

In connection with the Northern Baptist Convention which met in May in Rochester, N. Y., one of the most eminent Baptists in the world, Hon. Charles Evans Hughes, Chief Justice of the Supreme Court, sent a message which takes a position of such commanding importance that we feel it should be most carefully studied. It is as follows: "The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. *I see no advantage to the Church in entering into the domain of these controversies. The Church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.* Behind all plans of social improvement, behind all disputes as to economic and political needs, and essential to real progress in the great enterprise of the Republic, is the sense of moral responsibility in the individual citizen. No scheme of laws can take the place of self-discipline and the culture of the spirit of man.

"The task of aiding in that discipline and culture must be performed in the atmosphere of liberty. With the expansion of knowledge, and with the unprecedented facilities for the spread of information, there is little prospect of success in the employment by the Church of mere authoritarian methods. The part of my ecclesiastical inheritance that I most prize, as a member of the great body which this Convention represents, is the tradition established by our forbears, despite severe persecution, of *religious liberty*—then their distinctive tenet, now an article of our national faith cherished by all our people. The zeal of those pre-eminent leaders found its motive power in their conception of the dignity, the inalienable right, and the responsibility of the individual soul. It is the mission of the Church constantly to vivify and re-enforce that conception, which is the essence of the teaching of the Master. In this way,

there may be inculcated that spirit of reasonableness which makes keen the sense of fellowship and brotherhood, which underlies both domestic peace and international good will, and without which all devices for social betterment will be but mocking futilities. I trust that the Churches will realize that their highest privilege lies in this field of *spiritual culture*, making each religious assembly a *power-house for the diffusion of the currents of sympathy and understanding.* In this quiet but persistent endeavor, the Churches will justify themselves anew in a difficult age, and in a struggle with the forces of evil—a struggle not less keen because of the absence of intolerance and truculence—the victories of faith may again be won."

In the *Presbyterian Banner* of June 21, the venerable editor, Dr. James H. Snowden, writes in somewhat similar vein in discussing "The Socialist Party and Platform", saying that the Party is "all at sea" as to what should be done to reconstruct the social order according to their theory, and "they are not at all agreed as to what their theory is and what it requires." Dr. Snowden goes on to say: "The confusion of the Socialists serves to emphasize the unwisdom of those who want our religious bodies in their annual assemblies and conventions to discuss and adopt means and patterns of a better social order. Fault already is found in some quarters with the Northern Baptist Convention that it concerned and almost confined itself with petty matters of ecclesiastical policy and settled and said practically nothing about the confusion of the social order and the political world in general. Some liberal newspapers and critics treat these ecclesiastical meetings and programs with contempt and pour ridicule upon them. But when we look at the Socialist Party's meeting and outcome, or when we look at any political party with its platforms, or even at meetings of economists and industrialists and see how confused they are on these matters, we are thankful that these great religious gatherings *stick to their own proper business and programs, and keep out of the swamp and sea of settling the social order.* Jesus in all His teaching said little on these matters, and we do well to follow Him."

Is the position thus taken by Justice Hughes and *The Presbyterian Banner* the right attitude in a time of confusion like this? Should our religious leaders and assemblies steer clear of all controversial questions on matters of social justice? Do such questions not belong to the "proper business" of the Church? For the best answer of not over 300 words received by the Editor by Aug. 1, the MESSENGER will give a valuable prize. It is a question of such outstanding importance that we hope both ministers and laymen may participate in this discussion.

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THE CHURCH AS CRITIC

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If one of the main functions of the Church is to serve as critic of our contemporary life, why is its voice so frequently silent, or lifted only in feeble and uncertain accents? One needs to read only superficially the history of the last fifty years to be convinced that churchmen have been more complacent than critical. The trends in thinking and in action which have now come to the surface in a time of social crisis, have all along been evident to those who had religious insight. But only a very small minority of the members of our Churches made the effort to lift the beautiful veil drawn over our communal life in order that all might see the real ugliness of it.

We have been slow and hesitant in our criticisms partly because we were caught up in the prevailing mood of optimism. To us, as to the unchurched and the irreligious, it seemed as if everything must "come out all right". Indeed, we held this faith more vigorously than others because it was easy for us to buttress it with our conviction that God was good. We trusted that He would see to it that harmony would come more and more into our social order and peace more and more into our international fraternity. At the very time when we were talking and singing about the tragic death of Christ on Golgotha, we assumed that the builders of righteousness need not bear a cross today, need not pay a bloody price for the redemption of the modern world. So

we joined our hands with the gay hands of the prosperous and marched merrily forward, silencing in our hearts the forebodings of evil days to come, trusting blindly that some strong providence would overrule the wolfish tendencies that ran riot in our social relationships.

Again, the Church as critic has been hampered greatly by the concern of its leaders for the winning of all men and children to churchly allegiance. We looked out upon America and saw with grave amazement how many millions were neither members of Churches nor pupils in Church Schools. The temptation was powerful to fashion a religion congenial to the aspirations and the passions of the crowd. We spent many hours making plans for the "selling" of the Christian religion to these unreached multitudes. We promised those who had grown fat by exploitation and speculation that if only they became tithers, giving a certain proportion of their gains to the work of the Church, they would become still more "successful" in their economic enterprises. We enlarged our buildings and enriched our services, paying ever more crippling hostages to a social order that we sometimes condemned in our hearts but seldom searchingly criticized in the name of God.

A third factor that has held the Church back in its business as critic, is an easy interpretation of the philosophy of adjustment. Children must be happy. Men must be happy. They become happy by adjusting themselves to the customs and institutions of their times. Thus many reasoned. The result was inevitable. We lost sight of the historical fact that a person becomes happy, not by adjusting himself to a community or a social order that denies his best impulses and his noblest aspirations, but rather by adjusting himself to the environment of his ideals and living as best he may in a world that denies them. A critical Church is always "a colony of heaven", singing the songs of the new Jerusalem

and forbearing to give hostages to a contemporary society that crowds God to the periphery of its life. —F. D. W.

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A GENTLE HINT

We are aware, of course, of the sad fact that the choir is often referred to as "the war department of the Church." In many cases, however, the choir is composed of willing and consecrated servants of the Master, who render a most important service "without money and without price." In other cases, also, where they receive a certain stipend for their labors, they are fully co-operative and want to do their best to make the service helpful and worshipful. Indeed the aspersion above noted applies today in such a limited percentage of cases that one should hesitate even to mention it.

But on the other hand, those choir members who are consecrated will not object to constructive criticisms which will improve their work and enable them to render a larger service. We have often wondered why it is that some choirs do not take the trouble to familiarize themselves beforehand with the tunes of hymns and why they do not also study the words of the hymns so that in some degree they can bring out their meaning in singing them. Surely a knowledge of the words and a clear enunciation are essentials, and they can hardly be expected of choir singers who are unwilling to make any preparation for the important work of leadership in the worship of the sanctuary which is properly expected of the members of the choir. In some cases, it would certainly be more worshipful to get along without hymns or anthems than to have them so terribly mangled right before our eyes. Nothing is too good for the worship of the sanctuary. Slipshod and indifferent singing may be as offensive as indifference in conducting the other parts of the order of service.

The Thoughts of Justus Timberline

My Two Disappointments

I have had two disappointments lately, both over books.

The first concerned the much-advertised "Life of Our Lord", by Charles Dickens. Now, the first novel my Methodist parents allowed me to read was "Oliver Twist", and since then I've read every one of the Dickens' novels; going back to some of them over and over. So I was prejudiced in favor of the "Life of Our Lord".

But it didn't click. I'm not thinking of criticisms at this or that point, but of the whole story. It was the sort of thing that thousands of Sunday School teachers are doing all the time; no better. One of our pastors once did the life of Christ in about the same number of pages, and it was far more interesting to me than was Dickens'.

Of course the wonder was not in Dickens' treatment of the subject, but that he had done it at all, and that it should be unpublished until so long after his death.

And the other disappointment was in a few sermons of Spurgeon that I read when I learned this was his centenary.

Once upon a time I read them—long after his death, of course—with deep interest. But now they don't find me as my own pastor's sermons do, and he's no Spurgeon.

Here the reason is, I think, that Spurgeon's work "dates" itself. He was a tremendous man for his time. I read once of a London cobbler in a slum street who, when asked what he thought Spurgeon's power was, said, "Man, he could undo your heart as if it were a ball of string."

He did something like that for me, once. But not now. I wonder, is the fault mine? My heart still needs that a servant of God shall deal with it that way. Spurgeon's sermons can't do it. But, thank God, I know a preacher who can!



Those Alibis of Ours

One of the words I've decided to let go its own way is "alibi". As near as you can come to its first meaning, it is a way to get out of responsibility on the plea that you were somewhere else when the thing happened. But nobody limits it to that, nowadays. An alibi is an excuse—any kind of an excuse.

And usually it's a poor one, whether offered by preachers or laymen. It's poor, for one thing, because it's unpopular with everybody but the one who uses it.

And it's worse than poor, because the alibi maker feels that it is pretty near as good as his having got something done.

Most of our Church work is done too hit-or-miss. Not enough foresight and planning in it. When I do nothing about my Sunday School preparation until Saturday night, I'm not to blame if callers drop in then, or if an unexpected business affair turns up. But to lay my unpreparedness of Sunday morning on these Saturday night interruptions is just one of those alibis.

It happens with the preacher, too. I remember one who had the habit of saying, when the sermon had been something less than effective, "Well, no man can strike 12 every time." True, but that brother ended by never 12 at all.

As usual, I find my best illustration in

the Bible. The perfect alibi is that of the man who explained why his prisoner had escaped: "As thy servant was busy here and there, he was gone!"

For myself, I've about resolved to quit the alibi business. Other people probably dislike my alibis as much as I dislike theirs, and, maybe, even disbelieve them.

Of course, if I could find more time for thinking the thing through, I might say more convincing things against the alibi habit. But this last week I've had more distractions than usual; and it beats all how the time slips away when you're facing a job that's not too easy, even when all the conditions are favorable!

Singing Without a Leader?

I was in a meeting last week, and something happened that delighted my soul. There was a big crowd, and a lot of congregational singing was on the program.

The song leader did not show up, and the chairman was bothered. "How can we have all this singing without a leader?" he wanted to know.

Search was made for a substitute leader, but without success. At last, just before the meeting began, somebody had a bright idea. He said, "Let's tell the audience it has to keep its own time and watch its own song-step; let the organist do what he can to help, and see what happens."

The idea was accepted, though the chairman had his doubts; and the first hymn was announced, with due notice to the audience about the absence of a leader.

Well, the first stanza went rather raggedly, and then, to most people's astonishment, the congregation pulled itself together, and sang as I have not heard a crowd sing this many a day.

Certainly the organist helped, especially with his pedals; he gave the beat bravely. But what I liked most was the way the people rose to the challenge of responsibility. And, out of many quite different

experiences added to this one, I had a hunch, as follows:

Half or more of the professional song leader's work is worse than wasted; in particular if he feels called on to stunt it. His pleading, coaxing, bullying attempts to "sell" his leadership produce a subconscious sort of sales resistance.

The people may not know it, but they are in effect saying, "Well, now; you're here to make us sing; go ahead and try it." And the harder he tries the more of this unconscious holding back he produces.

The average Church company, given a singable hymn—not all are singable—and then notified that the singing is its own responsibility, can do well enough to satisfy anybody who cares as much about the substance as about the form of sacred song.

If this is heresy, bring on your thumb-screws!

This Old Fallacy Dies Hard

Every so often I bump once again into some fruity old gent who trots out an

old and badly frayed argument for war. Last Wednesday one of these ancients got into action, in a meeting where I was.

Said he, "I'm a Christian, and I hate war; but if a ruffian forced his way into my house, I should do all I could to defend my wife and children—yes," said he, as if daring the very furthest limit, "and my property, too!"

Being only a guest, I had nothing to say. So I'll say it here.

In the same emergency, I would behave exactly as the venerable home defender says he would. Also I would have locks on my doors, and, if necessary, a dog in the hall, so as to discourage the ruffian from getting inside.

But he who thinks that such an argument for personal self-defense justifies what even a defensive war would mean, is in his dotage, if he is sincere.

Let me give him a slightly different speech to make, yet exactly true to the facts of war, and ask him if he is ready to talk like that. Here it is:

"I'm a Christian, and I hate war; but if a ruffian forced his way into my house,

I should send somebody to blow up his house. I should send somebody else to shut off all food from his children. I should see that his neighbors were poisoned with deadly gases. I should have taken away from him all his personal property which my agents could lay hands on, and convert it to my own use. I should have the deeds to his real estate made over to me. I should urge my helpers to kill, burn, and steal, not only in the ruffian's own neighborhood, but among any who so much as declared themselves his friends. And I would expect him to try to do exactly the same things to me, my children, my property, and my friends!"

Now, I don't like to make fun of people older than I am, but the solemn old codger who set me going does worse than make fun. He makes other people think he's talking sense; and in his way he is as real a menace to peace as are the munitions makers in their way.

Police power is one thing; war power is something else. One is necessary to community life; the other would totally destroy community life—and any "next war" will come close to doing just that thing.

Going Out and Coming In

Baccalaureate Sermon Preached in the Chapel of Mercersburg Academy, June 3, by the Headmaster, DR. BOYD EDWARDS

"The Lord shall preserve thy going out and thy coming in." If you are to be intelligent in three great fields of human interest and concern, you must know three men. If you are to be intelligent in the field of college, you must know Charles W. Eliot's life; if you are to be intelligent in the field of spiritual enterprise, well organized and effective in the world's student life, you must know the life of John R. Mott; if you are to be intelligent regarding the complications and problems of this current day, with all its ominous and prophetic qualities, you must know the life of David Lloyd George.

When Charles William Eliot was ten years old, his family, of ample means with a beautiful country home at Nahant on the Massachusetts Coast, went on a picnic and were making a chowder over an open fire. This little ten-year-old lad greedily upset the comfort and convenience of the occasion for his family and their guests. He was sent away to a distant point which seemed a great way off to him but which was just out of earshot and he began throwing stones at the chowder pot in an explosion of anger and overturned the chowder into the fire. Seventy years after that, when he was journeying round the world in the interest of world peace, a representative of the Carnegie Foundation, he was taken with appendicitis in an oriental land. Fortunately he had fine surgical service and as he came out of the anaesthetic after the operation, he said in his half sane words, "I'll overturn the chowder." He was born with a great birthmark on the right side of his face which discolored the whole right side of his face and distorted his lips. He was booted off the Boston Common where the Beacon Street boys and the Northend boys used to have their snowball battles and fights. He was so driven into himself that he found his only comfort in the atmosphere of perfect understanding and sympathy in his home. When he died at Northeast Harbor on the Coast of Maine in his 99th year he said to his son, "I think I had better die on Saturday; it will be much more convenient for everybody." He died on Sunday morning and at the last, as he sat upright in his bed with the spirit unquenchable in him, he said, "I see mother." Then he said, "I see father." Then his head fell forward upon his breast. President Eliot's creed that lay under all his effort was that boys

WHEN THE SUMMONS COMES

Man knows that, when his course is run,

Death's call he must obey,
That some day, when his summons comes,

He will from earth away.
But when his strength is at full tide,

The reaper seems far off,
A long life seems to be foretold,
At threats of death he'll scoff.

He feels that Death's fell summoning

Far in the future lies,
His work—of great import—must be
Complete before he dies.

One measure of man's worth is this—
Can he meet Death today,
If he should ask of him right now,
His debt to Nature pay?

Or will he falter, hesitate
To meet the summons grim,
And seek excuses, true or false,
To shun the shadows dim?

"So much to do, so little time!"
Has been man's age-old cry,
"My usefulness is much too great,
I can't be spared to die!"

But in the weaving of man's life,
God leaves no thread un-spun;
The work one leaves unfinished,
By some other will be done.

—Walter Esmer

said that President Eliot was generally regarded as more or less of a questionable success for 25 years. Yet when the remaining 15 years were finished they crowned him as America's first citizen. President Eliot had a time of going out; President Eliot had a time of coming in.

John Mott when ten years old was taken by his family, his father and mother, to the Centennial Exposition in Philadelphia in 1876. The souvenir which they brought home for their boy from that trip to Iowa, a long journey in those days, was a globe which had perforation marks representing the different countries of the earth. Those perforations were to be marked by the flag of each particular country. When John Mott was ten he inserted the flags in their proper places. His life went on touched by counsels of older friends who talked with him as occasion offered as he worked in a lumber yard and in the contact of the younger and older people in the village life until he was well toward the end of his days as a student at Cornell. Then Moses Coit Tyler, a great man both professionally and personally, put a book of English prayers into John Mott's possession with this simple question, "Have you ever thought of devoting your life entirely to Christian work?" From that time on John Mott was coming in and his coming in has meant a journey of 1,700,000 miles, 60 times around the earth, linking the organized religious enterprises of the student world in 60 nations of the globe. He had his going out; he had his coming in.

Now David Lloyd George was the son of a school master of Wales. When his father died and left his mother and her two sons with no means, her brother came from his shoemaker shop and took her home to the four-room cabin which was his home and cared for them as long as he could do anything for them. It was his uncle's custom to take the daily paper which was the only one taken in the village, and in the evening when the people of the village would gather about his shop, it was his custom to read aloud to them the news of the day. And the place where the boys met to talk was a bridge which spanned a stream which ran along the village out to the wide sea and there like all boys they thought "the long, long thoughts" of youth. When David Lloyd George was five years old, he carried a flag in a political parade which was in

will respond to faith more promptly than to suspicion, and if they had liberty to choose their course, both of study and of life, they will do better under that sense of responsibility and liberty than if it were dictated, whether the course of life or the course of study from outside themselves. But President Eliot waited until he had been 33 years president of Harvard before that creed was to have acceptance in the college world and from 1887 to 1902, which is a long stretch of time in one's professional career, he received no honorary recognition, no honorary degrees from any American university or college. So it might truly have been

the interest of the Liberal Movement in that district. The opponent of that movement was a Tory, a large land holder. His uncle, Richard Lloyd, was the only Liberal in the village and David Lloyd George as a boy saw tenants evicted from their land because they had voted against the Tory owner of those lands and something flamed in his soul. He made a very fast and far run going out. I suppose it may be said that in his going out he reached the turning point as Chancellor of the Exchequer with the passage of the most significant budget England ever adopted up to that time in 1909, against the Cabinet, against the members of the House of Lords, against the original opposition of the members of the House of Commons. Yet it was finally passed and as he spoke on the floor of the House of Parliament on that day and came to his great victory he looked up into the gallery and saw the face of his uncle, Richard Lloyd, who had given of his entire savings of five hundred pounds to give David an education and pay the fee for the law entrance examination. David Lloyd George had quite an extraordinary going out but his coming in has been involved in that which complicates the welfare of the world today because of something he lacked, so that I heard a competent historian and member of the Versailles Peace Conference say that if Woodrow Wilson's mind was a one-track mind, Lloyd George's was a switchyard. The peaceable fruits of victory were made impossible partly because of the coming in of Lloyd George showing a moral confusion, a lack of ethical steadfastness of a man who "born for the universe, narrowed his mind, and to party gave up what was meant for mankind."

Now, my dear fellows, you can put into a parable all I am trying to do for you this morning, and because I realize that most of the advice we get lacks in effectiveness because those, who give it to us, give just a little too much of it or are not quite simple enough about the way in which they give it. I shall try to put it very briefly and very simply. Every life, especially of a man, is like a single individual going out across an unknown path and as he goes along he finds tokens of running water and if he is thirsty he scoops a spring. He may then drink of it or not as it seems worth drinking, but he leaves it roiled and unsettled. He goes on and then the day comes when he returns by that path and finds the spring he himself left roiled and unsettled now sweet and refreshing to him. All the life we live today is woven out of the threads we held in our hands yesterday.

"We shape ourselves, the joy and fear
Of which our coming life is made;
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave of colors all our own;
And in the field of destiny
We reap as we have sown."

So I think it is true (and I say it to you as if I talked with one of you alone) that your going out and your coming in will depend upon that which preserves your going out and your coming in. Your coming in is something particularly vital,

very near the nerve of all that each man eagerly desires in his life. It is in that realization that I speak to you here today. Twenty-five years ago two boys were graduated from this school. Their going out was very simple; Joel Boone and Earl Douglass. From the very time they became graduates of this school their coming in began, because of the way the going out had been shaped and formed and inspired. They were boys just like you. Joel Boone's running track shoes are in the Trophy Room; Earl Douglass's name is on the wall as the best Irving Debater, and as the Gold Cross Boy. Twenty years ago another boy was graduated from this school. His going out practically came to its end when he finished here and took his departure with his diploma in his hand. He has been coming in ever since, a boy just like you—Editor-in-Chief of "The News" in his Upper Middler Year and in his Senior Year the first president of the Senate of

ARBUTUS: FLEETING FLOWER

In May, when soft winds bring back memories,
I found Arbutus nestling by the trees,
Hiding its tender bloom in a leaf-bed
To please the hill-side and the mount o'erhead.
The tender petals, shrinking from the light,
Made the wooded slope with their blushing gay;
Here might true lovers come their troth to plight,
And court the flower whose perfume haunts their way.
Arbutus! If the lovers seek thee there
To woo thy fleeting breath so pure and rare,
Tell those blest that if hearts were made for throbbing,
Then love lives on, though laughter turn to sobbing:
Why so brief thy reign, dainty queen of Spring!
I never sought this secret to undo:
But feel the melody which song birds sing:
Life persists! Love remains! And—so do you!

Herman J. Naftzinger.

Hegins, Pa.

this school, Valedictorian, Gold Cross Boy—Junius Fishburn. Going out, coming in. All that makes you honor men when you look up to the real commanders of your respect is the way in which they have come in. Those are two elements of our lives that can never be separated although the coming in can be so different as to its quality. In your heart of hearts you know that with all your soul, of the men whose coming in manifests that they have brought a something which has kept the promise of their going out preserved.

What is it? Well, it is salt, and the Lord is the giver thereof. Now if you have ever been camping and had porcu-

pine chew up your canoe paddle or the grip of your fishing rod or any other item of your camp that had the smell or taste of salt, you know this essential ingredient which preserves or sweetens that which might decay or degenerate. So a great elemental hunger runs through all the life of the world, everywhere for a vital, elemental necessity, salt, and the Lord is a giver of every vital essential. Of all that I have said to you, in all the years to come, remember this, whatever they may tell you about religion, however you may come to doubt the phrasing of it and the organizations of it, remember this, that that which preserves the outgoing and the incoming of men is the salt that can never be furnished by any person of whom you ever have experience except by the Lord God, the giver of life. What is that salt?

As I said, that salt is one of the most vital things that ever a boy could provide for on the going out of boyhood, the coming in of manhood, and here is a verbal package of that preservative: "Enlarge your spirit to include the interest of every person whom your life may affect." If you read the life of President Eliot, you will find that he had that salt as had John Mott, which Lloyd George had not. Joel Boone and Earl Douglass and Junius Fishburn had it. That is why it happened that you gave the Senior Alumni Plaque to Junius Fishburn on Friday; that is why Earl Douglass was elected as the new President of the Board of Regents in what I think is a new era of happiness and prosperity for this school. That is why it happened that Joel Boone, as Vice-President of that Board meeting on the 25th, gave to that meeting such a spirit that I consider it the most courageous, confident and constructive meeting of the Board this school has ever had. Going out, coming in. What a coming in these three fellows have had and how everybody wishes to see you do something like that as you come in in life.

The members of the Class will rise: Fellows, I am sure you know that what I now say to you I mean with all my heart, and I make it as straight and as simple as I know how. If one of you came to me today and asked permission to take a walk, I should gladly grant permission in the faith which I have in each one of you, but if, before the day was done, you were brought back to me on a stretcher, it would make all the difference in the world to me today. I watch you go out into the world with what I am happy to give you of confidence and faith and good will. If ever they bring you back on a moral stretcher, it will make all the difference in the world to me and to many a man and woman in this place. There are men and women sitting in this place today who are dearer to you than anybody else in the world could ever be to you, except your own wives and children, who will never lie down again in peace while you live unless your going out or your coming in in life match each other and are preserved by a something which keeps it sweet and wholesome and beautiful and right. So my text I change to a prayer—"The Lord (who is the giver and the only possible giver of that which preserves our lives) preserve your going out and your coming in, from this time forth, and even forevermore."

"Seeing Straight"

Baccalaureate Sermon at Catawba College, Salisbury, N. C., by the REV. J. N. LEVAN, D.D., Harrisburg, Pa.

Texts: "Where there is no vision, the people perish"—Prov. 29:18. "I was not disobedient unto the heavenly vision"—Acts 26:19.

The world is in confusion—a confusion more clearly seen today than ever. We are witnessing the death of an old order, and the birth of a new. The epoch of social consciousness has come replacing the age

of the machine and of rugged individualism. The world, now a neighborhood, is to be made a brotherhood.

The world in its practicability has scoffed at the visionary, the seer of visions,

forgetting that Einstein spent nine years to produce three pages of computations, which changed scientific thought, and that Jesus of Nazareth spent thirty years in preparation for an active life of three

years and revolutionized the conception of human values and relationships.

"Where there is no vision, the people perish," is the dictum of history and the prophecy of tomorrow. In sacred Scriptures, of the age of decline, it was said, "there was no open vision"; of the age of revival, "your young men shall see visions." Paul in obedience to his Damascus vision, became the heroic leader, missionary, writer, by his recreated vision of God—along with Plato ruling the thinking of twenty centuries.

In the secular world, vision provided the dynamic for all achievement. Runnymede, Montfort, the rise of the English Parliament, came as the result of a vision opened to the people. The American government, with Jefferson and the Declaration of Independence, with Alexander Hamilton and his contemporaries and the Constitution, came from a vision opened to the people.

Every cause has had its leaders with a vision—whether a Garrison, a Wendell Phillips, a Lincoln, a Gough, a Frances Willard, a Florence Nightingale, a Longfellow or a Whittier. And these leaders with their visions and achievements have helped us to interpret life. All life gets its richest interpretations from the experience of these men of vision.

The whole process of education is dealing with the interpretation of the vision. What can we see? No scientific spirit has ever gone beyond his vision, his ability to visualize the invisible. Education must liberate the mind and liberalize the soul, and these conceptions of education provide the "open vision" which will see the world of men, of ideas, of things in normal relations, and thus save the world.

The uplifting visions, which have kept the world from perishing, have been: (1) "The vision of God"—the most universal and profoundly influential thought of the race. Interest in workmanship has ever aroused interest in the workman, but it is no less true that when we have seen and known the inventor, we are better able to understand the workmanship. The world's vision of God has saved it from perishing, because we have been able, through it, to interpret God's world of men and forces. Only the fool will say there is no God. The vision of God has revolutionized our thinking as to men and duty, as to life and service. All things have become new. The drudgery of duty has become the privilege of service.

(2) Next to the vision of God is the VISION OF HUMANITY. Man stands next to God. Jesus rediscovered humanity, and revealed a new humanity to itself. We find that we cannot be true to ourselves and indifferent to our neighbor. Our social service, philanthropies, schools, homes, orphanages, asylums come from His vision of humanity. "Above all nations—Humanity," has become the note of our life. The support of the Red Cross, the Salvation Army, Foreign Missions in the time of universal need is the prophecy of the breaking down of national and racial prejudices and the coming of the world citizenship. The new humanity will steadily modify our ideals and practices. Governments may retain their forms but will change their spirit—the Church, college, school, reformatory, penitentiary—all will feel the effects of the new vision of humanity. It will bring new hope to the world and by this new hope the world will be saved.

The new vision challenges the youth of

TWO HYMNS OF THE UNITED CHURCH

AWAKE, O CHURCH UNITED!

Awake, O Church united,
Behold your new-born day!
Full-clad in God's own armor,
Go forth to fight and pray.
Against the Church of Jesus,
'Gainst nations bleeding sore,
The legion hosts of Satan
Are set in world-wide war.

Awake, O Church united!
Redemption's day has come;
Today the hard-fought battle,
Tomorrow comes the song.
Let prayer and intercession
Like holy incense rise,
While new-born consecration
Unites in sacrifice.

Awake, O Church united!
Like one great army go,
Let every line and sector
Full-armored face the foe.
Hold high the Cross of Jesus,
Rich days of service bring;
'Till all the world shall worship
The Christ, our Lord and King.

—Ambrose M. Schmidt, D.D.
Tune, Webb.

A HYMN OF PRAISE AND PRAYER

Words by Dr. J. H. Horstmann

They came across the ocean wide,
Brave pioneers and bold,
To gain new freedom for their faith
And found new homes for old.
America, America,
Land of the brave and free.
Let praises ring
To God our King
For glorious liberty!

They brought with them the sacred book
Of God's own truth and life;
They held it firm in pious hearts
Through years of toil and strife.
With Luther bold and Calvin strong
They built their Churches here;
Their children now
In reverence bow
And hold their mem'ry dear.

Our Father's God, to Thee we turn
In this great solemn hour,
And pray for vision and for faith,
And for Thy Spirit's power.
O Jesus Christ, our risen Lord,
May we be true to Thee!
Thy Kingdom come,
Thy will be done,
In joy and unity. Amen.

Tune, Materna.

today. In days not too rosy in their outlook, young men and women, hold your vision and your nerve, for in a year or two opportunities will come to you which my generation never saw.

Be not disobedient to the vision which you have caught within the life of your Alma Mater. Address yourselves to the tasks before you—let your vision lead you in daring and courage, to meet up with the needs of our confused day. Such challenge calls you to great ventures. It calls you to be world-builders, and, as such, the economic, political and international spheres present themselves as fields of opportunity to translate vision into service. Rupert Brooke, as he went forth to give his life for his country, wrote, "Now God be thanked who matched us with this hour!" In that spirit make your venture!

(1) **Right Relations in Basic Economic Justice.** The social and economic order must be Christianized. Shall we allow an atheistic communism to abolish child-labor, insure the unemployed, and restore the human needs of industry? As the richest country, shall we have nothing to offer in recurring crises except a spasm of charity, or a program of artificial and unscientific public works, meeting on a small portion of the need of the unemployed? If we cannot Christianize our economic order by common consent, it is possible that it will be communized by force. This field of service beckons you!

(2) **Right Relations in Clean Politics.** It is a far cry from the compact of the Mayflower to the American cities of 300 years later. Whether in Republican Chicago and Philadelphia or in Tammany New York, we find bootlegging, lawlessness, violence, crime, racketeering, bribery and corruption, with courts that are notorious, and prisons that are a disgrace. The time has come to cleanse the Augean stables of their filth. And honesty pays even in politics. James J. Walker followed the old road of the gang, and "played the game," Franklin Delano Roosevelt fought the gang. The one is in exile, the other occupying the highest position in the gift of the people.

(3) **Right Relations Between Nations.** To love our neighbors as ourselves must be applied ultimately to international relationships, if we are to be self-respecting at all. This will make impossible an imperialism which exploits other nations, and will bring an era of peace. How far we are from this ideal. The international trade in munitions and arms, in which we play a disgraceful part, for the benefit of our "steel kings," is a foul blot on our leadership. The provisions of the Vinson Bill for \$475,000,000 plus the regular naval appropriation of \$285,000,000, plus the loan from the Public Works Fund of \$238,000,000 makes possible expenditure of upward of 1,000 millions for engines of destruction, when the dire need about us calls for a constructive program. The time is here and now to insist that war shall be forever outlawed, that this monstrous evil shall be no more—and you are to be crusaders in this cause.

Such avenues of service, prompted by an unselfish devotion to God and humanity, open before you today. Your education has been in preparation for such outstanding service. Hold your vision, be not disobedient to the vision which your college has given you. Your visions will beget your ideals, your ideals will direct your actions, your actions will determine your characters and destiny. Your college sends you forth into the world of opportunity and service with the enthusiasm of faith and prays for you every blessing and benediction. "Be not disobedient to your vision."

Officers, Commissions and Important Actions of the New General Synod

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First Vice-President.....	Rev. Louis W. Goebel, Chicago, Ill.	Associate Stated Clerk....	Rev. F. A. Meusch, New Albany, Ind.
Second Vice-President.....	Judge D. J. Snyder, Greensburg, Pa.	Treasurer.....	Mr. F. A. Keck, St. Louis, Mo.
Third Vice-President.....	Mr. J. C. Fischer, Evansville, Ind.	Associate Treasurer.....	Mr. Milton Warner, Philadelphia, Pa.

BIOGRAPHICAL SKETCH OF REV. DR. GEORGE W. RICHARDS

Dr. George Warren Richards, who has been elected President of the General Synod of the new Evangelical and Reformed Church, is President of the Theological Seminary of the Reformed Church, Lancaster, Pa., and Chairman of the Commission on Closer Relations and Church Union of the Reformed Church in the United States, was born in Farmington, Berks County, Pa. His parents were Dr. Milton S. and Louisa Richards.

After attending the public schools, Kutztown Normal School, and high school in Geneva, N. Y., he entered the academy of Muhlenberg College, Allentown, Pa. He took the first three years of his college training in Muhlenberg College, removing to Franklin and Marshall College, Lancaster, for his senior year. He later attended the Theological Seminary of the Reformed Church at Lancaster, and Berlin University, in Germany. He has received the following honorary degrees: Doctor of Divinity, Franklin and Marshall College; Doctor of Laws, Ursinus College and Franklin and Marshall College; Doctor of Theology, University of Heidelberg; Doctor of Divinity, Eden Theological Seminary, Webster Groves, Mo.; Doctor of Divinity from the University of Edinburgh, Scotland. He is a member of the Phi Beta Kappa Society.

Dr. Richards was pastor of Salem Church, Allentown, Pa., from 1890 to 1899. He has been a member of the Executive Committee of the Western section of the Alliance of Reformed Churches and President of the World Alliance, General Secretary of the Conference of Theological Seminaries and Colleges of the United States and Canada, a member of the Continuation Committee of the World Conference on Faith and Order, President of the General Synod of the Reformed Church and of its Social Service Commission, President of the American Society of Church History, President of the American Theological Society, a member of the Board of Foreign Missions of the Reformed Church, and one of the original and active members of the Federal Council of the Churches of Christ in America and Chairman of its Executive Committee. He is the author of a number of books, including "Beyond Fundamentalism and Modernism", published this year. He was recently elected to deliver the Sprunt Lectures for 1937 at the Union Theological Seminary, Richmond, Va.

GENERAL SYNOD

Resolution on the Government of the Evangelical and Reformed Church Until the Adoption of a New Constitution, Adopted by the General Synod of the Evangelical and Reformed Church, June 27, 1934

Resolved: First, That until the constitution of the Evangelical and Reformed Church is regularly adopted, Congregations, regional Conferences, Districts, Boards, Committees, and Commissions, Board of Directors and General Council hitherto belonging to the Evangelical Synod of North America shall be governed according to the provisions of the Plan of Union and the Constitution and By-Laws of the Evangelical Synod of North America;

Second, That until the constitution of the Evangelical and Reformed Church is regularly adopted, that Congregations, Classes, Districts, Synods, Boards, Committees, and Commissions hitherto belonging to the Reformed Church in the United States shall be governed by the provisions of the Plan of Union and the Constitution and By-Laws of the Reformed Church in the United States.

Resolutions Relating to the Conduct of the Work of the Evangelical and Reformed Church Until the Adoption of a Constitution

Resolved: First, That the membership of the Boards or Commissions of the two Churches that have united, representing the cause of Ministerial Relief, of Home Missions, of Foreign Missions, of Christian Education, of Publication, and other benevolent activities, shall be continued and shall constitute the Boards and Commissions of the General Synod of the Evangelical and Reformed Church until the next meeting of the General Synod;

Second, That these Boards or Commissions shall be instructed to enter into negotiations for consolidation as rapidly as the laws of the state, their charters, their constitutions, and their property rights will permit;

Third, That until a constitution is adopted, these Boards, Commissions, or Committees, shall be governed by the Plan of Union, their respective charters, and the respective constitutions and by-laws of the Churches that have united;

Fourth, That the budgets of these Boards or Commissions shall be submitted by the General Synod to the congregations through Districts and Classes in the same way as before the union of the two Churches;

THINK FIRST

One word,
Thoughtless, unkind,
Can rob a man of Hope—
Can toss his soul into Hell's depths
For aye!

—Grace Harner Poffenberger.

Fifth, That until the next meeting of the General Synod the same amount that was apportioned during the last year by each of the Churches that have united, shall be apportioned annually until the next regular meeting of the General Synod;

Sixth, That the contributions received from the congregations, societies, and individuals of the Districts and the Classes be paid to the respective treasurers who had charge of these funds before the union;

Seventh, That the General Synod determine the amount required for the contingent fund and refer it to the Finance Committee for apportionment on congregations through the Classes and Districts;

Eighth, That the treasurer or treasurers of the General Synod of the Evangelical and Reformed Church shall have charge of the funds for the contingent expenses of the General Synod; that the portion of these funds contributed by the Districts be paid to and administered by the treasurer representing the Districts, and that the portion contributed by the Classes be paid to and administered by the treasurer representing the Classes; the whole fund, however, to be applied to the necessary expenses for the conduct of the work of the General Synod;

Ninth, That the debts of the Boards that were incurred before the union of the two Churches shall be met by the respective Churches which the several Boards then represented;

Tenth, That the next regular meeting of the General Synod shall be held two years hence, at such time and place as the Synod may determine.

(St. John's Church, Fort Wayne, Ind., Dr. F. H. Rupnow, pastor, was later chosen as the place. The time will be designated by the Executive Committee.)

Resolution on the Appointment and Functions of the Executive Committee

Resolved: First, That an Executive Committee be appointed composed of the President, the First Vice-President, the

President of the former General Synod of the Reformed Church, the President of the former Evangelical Synod of North America, eight active pastors and eight elders or laymen. In case of the death or resignation of a member, his place shall be filled by action of the Committee with due consideration for representation of the united Churches.

Second, That the function of the Executive Committee shall be especially to promote the work of the Church and to expedite the correlation and unification of the hitherto separate agencies and activities. Until a constitution is adopted, the function of the Executive Committee for that portion of the Evangelical and Reformed Church which formerly was the Reformed Church in the United States shall be the same as the functions defined in Article 122 of the Constitution of the Reformed Church in the United States. For that portion of the Evangelical and Reformed Church which formerly was the Evangelical Synod of North America, the Executive Committee shall co-operate with the Board of Directors in harmony with authority granted said Board before the union and with the provision of the Plan of Union.

Third, That the Executive Committee may elect one or two full time secretaries. The budget for the conduct of the work of the Committee shall be regarded as part of the contingent expenses of the General Synod. The amount at the disposal of the Executive Committee shall be determined by the General Synod and shall be referred to the Finance Committee for apportionment on congregations through Districts and Classes.

Fourth, The secretary or some member of each of the Boards of the General Synod shall be a member of the Committee on Correlation and Promotion of the Executive Committee.

(This new Executive Committee met after the adjournment of the General Synod and organized by electing President Richards as Chairman and Revs. Wm. E. Lampe and H. P. Vieth as Secretaries.)

Committees and Commissions Elected by the General Synod

Executive Committee: Revs. George W. Richards, Louis W. Goebel, Henry J. Christman, Paul Press, Melvin E. Beck, John Lentz, Paul R. Pontius, Claudius J. Snyder, F. C. Klick, F. R. Daries, J. E. Digel, H. J. Schick; Elders Clarence E. Zimmerman, J. Franklin Meyer, Charles S. Adams, Mrs. F. William Leich, W. H. Brown, Fred G. Rapp, Jacob Haller, and Mrs. Ida Pauley.

Committee on Constitution: Revs. Chas. E. Schaeffer, Theo. F. Herman, Edgar F. Hoffmeier, Wm. E. Lampe, Paul J. Dundore, Paul Grosshuesch, Frederick Frankendorf, F. R. Schreiber, H. W. Dinkmeyer, Arno E. Klick, Gerhard W. Grauer; Elders Reuben A. Butz, Esq., David I. Prugh, Esq., John W. Mueller, Esq., W. C. Hazelbeck, Esq., Henry W. Schultheis, Esq. (It was also agreed that the President of General Synod shall be an ex-officio member of this Committee, and Dr. Charles E. Schaeffer shall act as Convener.)

Judicial Commission: Revs. Paul S. Leinbach, F. W. Leich, E. G. Homrighausen, Richard Rettig, J. Otto Reller, Henry Niefer, A. B. Gaebe; Elders Charles A. Weiser, Samuel E. Basehore, Charles Wilke, Louis Brandt.

Overtures: Revs. Alfred N. Sayres, Klaus J. Stuebbe, Timothy Lehmann; Elders E. H. Hohman, Edward Wehrli.

Finance Committee: Revs. Wm. F. Mehl, J. P. Meyer, Theodore C. Brown, Harlan J. Miller; Elders A. L. Leonard, C. E. Striker, John F. Peters.

Resolutions: Revs. Geo. L. Roth, J. Kern McKee, Theo. Schmale; Elders C. C. Busch, John H. Eisenhauer.

THE CLEVELAND MEETINGS

The Last Synod of the Reformed Church

The General Synod of the Reformed in the U. S. met for the last time in Eighth Church, Cleveland, O., Tuesday, June 26, at 10 A. M. The special session began with a brief devotional service in charge of the President, Dr. Henry J. Christman. Dr. Paul S. Leimbach, Editor of the "Messenger", read the Scripture from I Cor. 12:1-12, and offered prayer. The sermon was preached by Professor F. Wm. Leich, D.D., from the text Eph. 5:25-27, and the articles of the Creed, "I believe in the Holy Catholic Church; the Communion of Saints." The business of Synod then followed in rapid order, brief reviews being given by those in charge of Boards and agencies of the denomination. The good people of the Eighth Church had made every possible provision for the comfort of the delegates. It was soon evident, however, that the edifice was not spacious enough for so large a body, and the recommendation to hold the afternoon business session in Pilgrim Congregational Church, Dr. Dan Bradley, pastor, was accepted. After partaking of a most excellent luncheon served by the ladies of Eighth Church, the delegates went to Pilgrim Church, which is only one block from the Zion Evangelical Church, where the subsequent joint meetings were held. The weather was already quite uncomfortably warm and kept on getting warmer by the hour. The business was brought to a conclusion about 4.30 P. M., and was adjourned with a brief devotional service, after President Christman expressed his grateful appreciation of the co-operation he had received during his two years in office. The gathering around the altar was an occasion of much solemnity and deep emotion, as the ministers and elders realized keenly they were bringing to an end the history of the Reformed Church in the United States as a separate and independent unit among the denominations of Protestantism in America.

THE JOINT SESSION

At 6.30 P. M. the representatives of the merging Churches formed in line, march-

ing two abreast. The "E's" were led by President Paul Press and Dr. Louis W. Goebel, and the "R's" by President Henry J. Christman and Dr. Geo. W. Richards. Meeting at the entrance of the spacious Church, the delegates clasped hands and entered together. It was estimated after all were seated that at least 1,600 were in the edifice, and many others could not be admitted. President Christman conducted the devotional service, and President Press presided. The following Joint Resolution presented by the Commission on Union was adopted:

"Whereas, The Reformed Church in the United States and the Evangelical Synod of North America, by regular action of the Districts and the General Conference of the Evangelical Synod of North America and of the General Synod and the Classes of the Reformed Church in the United States, have adopted the Plan of Union submitted to these bodies by the Commissions on Church Union,

Be it Resolved, First, That the General Synod of the Reformed Church in the United States and the General Conference of the Evangelical Synod of North America, in joint session assembled this day, June 26, 7 P. M., 1934, in Cleveland, Ohio, hereby declare that the Plan of Union has been legally adopted;

Second, That the union of the Reformed Church in the United States and the Evangelical Synod of North America is now effected under the name of 'The Evangelical and Reformed Church';

Third, That the consummation of the union be formally pronounced by the President of the General Synod of the Reformed Church in the United States and the President of the Evangelical Synod of North America, in the name of the Father, and of the Son, and of the Holy Ghost;

Fourth, That, pending the devotional services, this Joint Session be declared adjourned."

In declaring the Union formally and legally effected, Presidents Christman and Press clasped hands, the former repeating: "Blest be the tie that binds our hearts in Christian love," and the latter

responding: "The fellowship of kindred minds is like to that above." Shortly after the close of this Joint Session, the first Holy Communion of the new Evangelical and Reformed Church was observed, and none of those who participated can ever forget that inspiring service. A great choir, of approximately 70 voices, rendered the Festival Te Deum as the consummation of a beautiful order of worship in which former Presidents Press and Christman were officiants. The Communion sermon, based on I Cor. 10:16, was preached by the Rev. Dr. Lee M. Erdman, of St. Thomas Church, Reading, Pa. Everybody felt that this solemn Communion service was the best possible beginning for the life and work of the Evangelical and Reformed Church.

THE NEW SYNOD

Promptly at 9 A. M. on Wednesday, June 27, the General Synod of the Evangelical and Reformed Church opened in Zion Church with the rendition of the glorious Hallelujah Chorus from Handel's "Messiah," by the choir of Zion Church. Dr. Frederick Frankenfeld, of Webster Groves, Mo., led in the devotional service. Dr. L. W. Goebel was elected temporary chairman and Dr. J. Rauch Stein, temporary clerk. The roll clerks announced a quorum present. A Committee of Nominations was appointed. Their report was later adopted. Names of officers and committees are given elsewhere.

Dr. Samuel McCrea Cavert spoke eloquently in behalf of the Federal Council of the Churches. His address has already been reported in the "Messenger". A number of representatives of other denominations were introduced. The Boards of the United Church made brief reports. Practically all actions were referred to the new Executive Committee. After making provision for the carrying on of the work for the next two years, Synod voted on the next place of meeting, Ft. Wayne, Ind., winning out over Zion Church, York, Pa. A number of the important actions are printed elsewhere in this issue. Synod adjourned in the usual impressive fashion soon after 4 P. M.

NEWS IN BRIEF

NOTICE

Attention! The 45th Annual Pen-Mar Reformed Church Reunion will be held Thursday, July 26. Don't miss it.

CHANGE OF ADDRESS

Rev. B. F. Bausman from 725 E. Orange St., to 319 N. Duke St., Lancaster, Pa.

The Fall meeting of East Ohio Classis will be held on Monday, October 8, at Mt. Eaton, Ohio, instead of Oct. 12, as previously stated.

Sunday, July 1, marked the 4th anniversary of the present pastorate at Salem Church, Catasauqua, Pa. Rev. and Mrs. W. A. Kratz are receiving the congratulations of their many friends.

Dr. T. A. Alspach, of St. Paul's Church, Lancaster, Pa., on June 24, preached the baccalaureate sermon to the Lancaster City High School, on "Principles of Achievement." A congregation of 2,000 attended the service.

June 17 was the annual Rally Day in the Salamonia, Ind., Charge, Rev. H. G. Perry, pastor. The 4 congregations met at the Salamonia Church in the forenoon for a united service. Dinner was served

at noon in the Odd Fellows' Hall. In the afternoon, Rev. George P. Kehl, of St. Paul's, St. Marys, O., delivered a very inspiring address.

The music for the 45th annual Pen Mar Reformed Reunion will be rendered by "The Community Men's Choir" of Mercersburg Classis, Rev. S. E. Lobach, leader. The following numbers will be rendered: "Gloria In Excelsis", Mozart; "I Heard the Voice of Jesus Say", Rathbun; "Praise Ye, from Attilla," Verdi, and "Come, Come to Me," Kern.

A very beautiful wedding was solemnized in St. Paul's Church, Boswell, Pa., on June 23, when Miss Mary E. Gonder, daughter of Elder W. F. Gonder, became the bride of Rev. J. Earl Gindlesperger,

pastor of the Will's Creek Charge of Somerset Classis. The bride was organist of St. Paul's for some years. Rev. Mr. Gindlesperger is President of Somerset Classis and President of the Classical S. S. Convention of the Church. Rev. Erwin H. Bauder officiated, using the ring ceremony. Donald Temke Wahl presided at the organ.

In First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, Father's Day was appropriately observed on June 17 during the school hour and the worship period. 118 men and boys sat down to a banquet prepared by the W. M. S. on Friday evening, June 22; Hon. T. C. Carter, Assistant District Attorney, was the speaker. The evening of June 24, the Junior choir directed by Mrs. Herbert Coble sang for the worship service; a group of young people rendered the pageant, "The Road to Happiness". The School average attendance for June was 311.

The annual D. V. B. S. at Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, was held during the 3 weeks preceding June 29, with Mrs. Charles D. Rockel in charge, assisted by Miss Olga Snyder, Mary Hicks, Elizabeth Hepner, Grace

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.



Rev. Charles D. Rockel of Christ Church, Altoona, Pa., is listed on the program of the Spiritual Conference to be held at Lancaster from July 30 to Aug. 3. Rev. Mr. Rockel is extensively qualified as a result of active participation in emergency relief work to present a paper on "What Does Jesus Say with Regard to Our Modern Social Problems?" You will be helped by hearing this paper. Plan to attend the Conference.

Baker, Magdalene Bair, and Mr. Raymond Hager. The pastor has resigned as chairman of the Blair County Emergency Relief Board, a position which he held for 2 years. On June 29, the pastor united in marriage in the Church Miss Elizabeth C. Shoenfelt and Rev. James E. Carroll, a Methodist minister of Greensboro, N. C. Miss Shoenfelt had been a teacher in the S. S. for many years.

The Ordination and Installation service for Licentiate Charles D. Rodenberger, Jr., was held in Third Church, Greensburg, Pa., on June 21. The sanctuary was crowded with members and friends, as Westmoreland Classis' impressive Ordination and Installation service was carried out. Dr. L. E. Bair delivered the charge to the pastor-elect, while Dr. Fredk. C. Seitz charged the congregation. Revs. Paul T. Stonesifer and H. A. Robb, Presidents of Pittsburgh Synod and Westmoreland Classis, respectively, conducted the Ordination and Installation. On the following night the congregation gave a reception for their pastor, at which time Dr. L. E. Bair and Prof. James Hughes, Assistant County Superintendent of Schools, spoke.

The Rev. Ralph Althouse, Lancaster Seminary, '32, was formally installed as pastor of the Sugar Creek Charge, on June 24, in St. Paul Church, Chicora, the service in charge of a Committee of Allegheny Classis composed of Revs. Frank Hiack, chairman; Harvey T. Goodling, and Elder D. T. Vensel, of St. Paul Church. Assisting in the service was the father of the pastor-elect, Rev. H. A. Althouse, pastor of Amityville Church. In his remarks the Rev. Mr. Althouse said that he presented to the congregation a gift which was the highest prized of all his possessions, his son. The father had baptized, confirmed, ordained to the ministry, and performed the marriage ceremony of his son, and now took part in the installation into his first charge. The charge to the pastor was given by Rev. H. T. Goodling, and to the congregation by Rev. Frank Hiack; Rev. H. A. Althouse delivered the address, and the act of Installation performed by Rev. Mr. Hiack, with Scripture portions by Rev. Mr. Goodling. The pastor-elect pronounced the benediction.

At Trinity Church, Mercersburg, Pa., Rev. Harrison Lerch, Jr., pastor, the Y. P. Society was closed for the summer with a valuable talk by Dr. Boyd Edwards on "The Best Book I Have Read During the Past Year." Trinity's Church School took part in Mercersburg Classis' Leadership Training School, Chambersburg, Pa. Dr. Brown was one of the 4 teachers; Mrs. W. I. Jacobs, Miss Mary Crum and Miss Helen Smith attended and received credits. Children's Day was observed with a special service in the Church; the Primary and Junior Departments took the lead. Sponsored by the Church School and the Y. P. Society, 2 members of the G. M. G. are to be sent to the Hood Missionary Conference. Since Easter, Rev. Mr. Lerch made the Memorial Day address at the opening Union Lawn service, conducted a service at a nearby C. C. Camp, and served as the faculty and curriculum supervisor of the D. V. B. S., the average daily attendance of which was 167 for 2 weeks. A new and excellent set of textbooks was bought from the Board of Christian Education.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, June was the 2nd consecutive month with the highest average S. S. attendance on record, being slightly over 300. Attendance at morning worship service has been good. The Men's Bible Class completed a contest and held a supper, the winners eating chicken while the losers sat opposite and dined on beans; 57 men were present. Contest was successful, increasing the attendance of the class to an average of over 50. The adult women's Bible Class, taught by Mrs. John Hedrick, gave a play that brought such crowds that a large number were refused admission. The play was repeated the following week. The same class conducted the evening worship service on June 17. The speakers were Mrs. C. E. Moose and Mrs. S. J. Best. During the month a Boy Scout troop was organized. Mr. Ira Hutchins will be the Scout Master and Richard Meiskey the assistant. The Superintendent of Nazareth Orphans' Home, Mr. Ray Lyerly, spoke on June 10. The 6th annual D. V. B. S. was held for two weeks, each

morning from 9.00 to 11.45, with an average attendance of 125. On June 25 there was a program of the magic art. Funds raised were used by Circle No. 3 of the W. M. S. for its work.

The Bear Creek Charge, Mt. Pleasant, N. C., Rev. W. S. Gerhardt, pastor, recently held two outstanding days: On June 10, Children's Day was served, when the children took part in the singing at the morning service and rendered a fine program under the direction of Mrs. Murray Penninger, in the evening. The pastor's morning sermon was directed especially to them. The children of this congregation from earliest infancy attend the regular Church services as well as the S. S. On June 24, a patriotic service was observed in the morning; about 200 attended. In the evening a musical festival was held; 8 organizations from 6 sections of the county were present, including male quartettes and one instrumental duet; 3 of the quartettes were composed of Negroes. The Church was filled to capacity, including the gallery. Children's Day services were observed in Boger Church, June 24, when a playlet, "The Children's Hour," was presented, led by Miss Ethel Klutz. On June 17, Mr. Fred Lowder, a son of the congregation, conducted the service in St. James Church, Mt. Pleasant. He recently graduated from Central Theological Seminary and was licensed by the Classis of North Carolina.

The 50th anniversary of Mt. Zion Church, Spring Grove, Pa., Rev. Dr. G. W. Welsh, pastor, was celebrated June 17-24. The sermons on June 17 were preached by Rev. Dr. M. J. Roth, in the morning, and Rev. O. S. Hartman, in the evening; a pageant was presented in the evening. On June 20, an historical sketch was given by Geo. F. Hershey; sermon by Rev. Dr. Oswin S. Frantz; address by Pastor Welsh; a reception for congregation and guests with the Ladies' Aid Society as hostesses, followed by service. On June 24, Dr. Henry I. Stahr delivered the sermon, and in the evening, Dr. Truman Crist. Serving on the Consistory are: President, J. B. Hartman; Treasurer,



Dr. Joseph H. Apple

Dr. Henry I. Stahr

On Monday Dr. Joseph H. Apple formally became President Emeritus and Dr. Henry I. Stahr became President of Hood College. The "Messenger" extends sincerest felicitations to both. Dr. Stahr will not take full charge of his new work until sometime this Fall.

Geo. F. Hershey; Secretary, A. E. Jacobs; Financial Secretary, Chas. Shafer; Elders, A. E. Jacobs, Geo. F. Hershey, Chas. Shafer, J. B. Hartman, Carl Shaffer; Deacons, J. A. Baugher, Geo. Stover, Harry E. Stine, Samuel Swartz, Chas. Yost, Claude Nace. The following ministers have served Mt. Zion: Revs. H. Hilbish, J. H. Hartman, E. D. Miller, A. P. Frantz, J. N. Faust, and Dr. Welsh since 1908. A souvenir program of this golden anniversary was issued.

The annual Summer Conference, when several hundred representatives of the Evangelical and Reformed folk in North Carolina and some from other States will sojourn for study, inspiration and fellowship, will be held at Catawba College, Salisbury, N. C., July 8-13. Dr. S. D. Gordon, a writer, an inspirational speaker and a Bible interpreter, will preach the opening sermon on July 8 at 8 P. M. He will conduct the Bible Hour and Ministers' Conference each day, and will also make the address at the Platform meeting on Tuesday at 8 P. M. Rev. J. Mori; Reformed Japanese pastor, and Mr. Chas. M. LeGalley, director of missionary instruction, will be out-of-State speakers and leaders. Revs. Kendall B. Shoffner, H. D. Althouse, W. C. Lyerly, W. S. Gerhard, Joshua Levens, J. C. Peeler, and Drs. Lee A. Peeler and Jacob C. Leonard, appear on the program. Misses Elizabeth Wagoner and Elizabeth Leonard, and Mrs. Lee A. Peeler will lead mission study groups. Rev. Geo. Fitz and Mrs. H. W. Coble will direct the music. Rev. Mr. Fitz and Miss Anna Omwake will have charge of recreation, and Mrs. Lee A. Peeler and Miss Elizabeth Leonard, charge of the book room. The Conference Committee consists of Revs. A. O. Leonard, R. C. Whisenhunt, C. E. Hiatt, and Mrs. Edgar Whitener, Miss Elizabeth Wagoner and Mr. Aubrey Hedrick.

On June 10, the annual Children's Day service was held at Faith Church, Lancaster, Pa., Rev. D. G. Glass, pastor, in a combined service; chapel filled; the service of the Board used; a feature of this service is the recognition of the Honor Roll for perfect attendance. 162 have perfect records for periods ranging from one to 35. The latter record is held by Samuel N. Kaihler. Other remarkable records are held by Jacob K. Spoo, 27 years; Godfrey Sommers, 20 years; Daniel G. Fickes, Geo. Pickel and J. Albert Zeher, 18 years. Mr. Zeher was one of the original 6 to organize Faith Church 37 years ago, and has served as an elder during this time. In recognition of his long and faithful service he has been honored by making him elder emeritus. Mrs. Laura Snyder, holding a record of 9 years, is seldom absent at the morning or mid-week service. The same can be said of Mrs. Alice Tappany, holding a 6 year record. The 14th session of the D. V. B. S. opened July 2 and will continue until July 13. Faith and St. Paul's were the first to open such schools in Lancaster. The Loving Workers of the Christ Child, an organization growing out of the Story Hour conducted every Sunday evening during the winter by Mrs. Glass, will be given an outing at the home of Mr. and Mrs. Wm. H. Rittenhouse, New Danville, July 7. For the 3rd year the morning service has been changed from 11 to 8.30 during June, July and August. A fine attendance is noted.

THE URSINUS COMMENCEMENT

The usual large gatherings of alumni and friends marked the 64th annual commencement of Ursinus College. The four days of events beginning Friday, June 8—class day, alumni day, baccalaureate day, and commencement day—were characterized by meetings of various kinds—business sessions, dinners, athletic sports and public exercises.

Dr. Boyd Edwards of the Mercersburg Academy, always an engaging speaker before college audiences, preached one of the most earnest and convincing baccalaureate sermons ever heard at Ursinus.

A great audience, which entirely filled the chapel and which included the congregation of Trinity Reformed Church, was present for the service, which was in charge of Dr. John Lentz, college pastor.

A long procession in cap and gown, moving slowly from the Alumni Memorial Library to the auditorium in Bomberger Hall, marked the opening of the graduation exercises on Monday morning. Ninety-three undergraduates received bachelor's degrees and honorary degrees were conferred upon four distinguished visitors. The speaker of the day was the Hon. Francis B. Sayre, Assistant Secretary of State, Washington, D. C. He delivered a carefully prepared address in which were set forth the perils of economic nationalism. His remarks were the more interesting since it is known that Mr. Sayre will be chiefly responsible for the new international trade agreements authorized under the recent act of Congress.

A PRAYER

MASTER,

Make us pure in heart

To see Thy will and follow it in singlemindedness:

Save us from lesser motives, baser loyalties,

And make us purely zealous for Thy cause:

Order our lives that all we do or say

May be for this alone,

The bringing in of Thy Kingdom upon earth:

Teach us to forget ourselves,

To pray and work for Thee and for Thy little ones:

Give us, we pray Thee, purity of heart

To follow Christ,

To lift one corner of His cross,

To live for Him.

—From the Divine Companionship, a Book of Prayers, by J. S. Hoyland, M.A.

President George L. Omwake conferred honorary degrees as follows: Doctor of Pedagogy upon Harvey R. Vanderslice, '15, superintendent of schools at Aliquippa, Pa.; Doctor of Science upon Robert Ferguson Ridpath, a professor in the medical school of Temple University; Doctor of Laws upon Henry H. Apple, President of Franklin and Marshall College, and upon Mr. Sayre. The citation by which President Apple was presented for his degree by the Rev. I. Calvin Fisher, D.D., a member of the Board of Directors, will be of interest to readers of the "Messenger" and is here presented:

"Mr. President: It is an honor and a pleasure for Ursinus College to have as a guest today the Reverend Henry Harbaugh Apple, Doctor of Divinity, Doctor of Laws. Doctor Apple has just completed 25 years of uninterrupted service as President of our sister institution at Lancaster, Franklin and Marshall College. We would join with his friends everywhere in tendering congratulations to President Apple on the magnificent record of achievement which stands today as a monument to his wise leadership and his richly productive labors. Especially do we cherish the opportunity to show our appreciation of the uniform courtesy and friendship which have characterized his attitude toward Ursinus College. His policy of cordiality and co-operation which at all times has been reciprocated here, has served to bring about a condition of harmony and good will throughout the constituencies of both institutions. Rejoicing in the peace and happiness toward which his influence and activity have so

largely contributed, I present President Apple in order that you may confer upon him the highest honor within the power of this institution to grant—the degree of Doctor of Laws.

Awards were made as follows:

The Philip H. Fogel Prize, to Rose Marie Brubaker; the E. R. Wailes Prize, to Dorothy A. Witmer; the Robert Truckess Prize, to Dwight L. Gregory and William A. O'Donnell; the Paisley Prizes, to Norman W. Shollenberger and Margaret E. J. Jenkins; the Elizabeth Rockefeller McCain Prize, to Thomas P. Glassmoyer, Sarah Wilhelmina Meinhardt, and Sarah Elizabeth McBride; the Boeshore Prizes, to Edwin H. Frey and Harry F. Fenstermacher; the Duttera Prize, to Elmer W. J. Schmitt; the Ursinus Woman's Club Prize, to Marion Blew; the Ursinus Circle Prize, to Virginia A. Meyer and Anna May Brooks; the Varsity Club Trophy, to the Class of '36; the President's Award, to Walter Tropp.

The Board of Directors at its annual meeting re-elected for the coming year all its officers and committees. A new director elected on nomination of the Alumni Association in the person of Dr. Charles B. Heinly, '00, principal of the William Penn High School, York, Pa., was admitted to the Board.

Leave of absence to continue his studies at Cornell was granted Assistant Professor F. L. Manning. In his place Foster L. Dennis, A.M., '31, was appointed instructor in mathematics. An addition to the faculty was made in the appointment of George H. Hartzell, Ph.D., as instructor in German and French. Dr. Hartzell is a native of Bethlehem, a member of Christ Reformed Church in that city, a graduate of Lehigh and has just completed his graduate studies at the University of Pennsylvania. To succeed Miss Gladys Mayberry, resigned, Helen M. Moll of Reading was appointed to the position of Resident Nurse. Miss Moll is a graduate of the Reading High School, the Reading Hospital Training School and is a member of Alsace Reformed Church. She has had experience in hospital, industrial and private nursing. Miss Sara Mary Ouderkirk, a recent graduate of the Health and Physical Education Group of Ursinus College, was appointed assistant in the department for the coming year.

FOUNDERS' DAY AT NORTH JAPAN COLLEGE

On May 15th, North Japan College celebrated Founders' Day, all the students and teachers assembling in the Rahauser Memorial Chapel, and nearly filling it. There are now 1007 students enrolled in the Academy, College, and Seminary, and 66 regular teachers, besides 15 who give part-time service. It is impressive to see this large assembly, and to hear them sing "All hail the power of Jesus' name," and other sacred and familiar songs. After devotional services, the President, Dr. Sehneider, gave a brief historical address, in which he spoke of the growth of the institution which began in the days of Dr. Hoy with six boys, and now enrolls over a thousand; he also told of the plans to celebrate the 50th Anniversary of the College in 1936.

The special speaker invited for the day was the Hon. Motojiro Sugiyama, member of Parliament, a graduate of Sendai Seminary. He is an ordained minister, has been a faithful pastor of two small Churches in our North Japan, but later in work with Mr. Kagawa, the great Evangelist, he found a wider scope for his talents in helping to establish the Farmer-Labor Party, in arousing more general interest in the economic difficulties of the farmers, in establishing Peasant Gospel Schools, and, using the many opportunities that now came his way, in proclaiming the truths and principles of Christianity, with its message of hope and its uplifting power, to the producers of the nation's food. When he addressed our student body on present day issues,

economic and political, he closed with a ringing challenge to the young men to accept Christ as their personal Saviour, and the Christian way of life as the way to save their nation. Hand-clapping is not often heard in the Chapel, but the spontaneous burst of applause that came from the older students seemed to be an encouraging recognition of the truth and value of that address: besides they know that in public and in private this man lives a fine consistent Christian life, and that he has had the bravery to stand up in Parliament and oppose the militarists, asking that the taxes be used not for battleships but for works of peace and for the welfare of the farmers. We are proud of the eloquence and the Christian leadership of this graduate of North Japan Seminary.

—Mary E. Gerhard.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Since the new building has been erected a considerable amount of labor has been devoted to building of driveways, walks, grading and landscaping. Recently to prepare for macadamizing the street the city of Allentown has asked the Home to make curb and gutter along Turner Street, a distance of two city blocks along the southern boundary of the Home grounds. Along the western half of the grounds along the street there was no pavement, and it seemed desirable also to make that.

There was a little over \$200 in the building fund which could be used for that project. But the total cost of the building operations was nearly \$900. The work is now completed. We have the needed improvements and we are now confronted with the task of settling for our improvements. The operations were undertaken in faith, but it takes more than faith to pay bills. If the friends of the Home will give us each a little help we will be able soon to meet the obligation. There was great need for improving the street along the Home property. Up to this time it was simply a mud road and a part of it had to be used by persons who would wish to drive to the front entrance of the new building. The city has properly decided to bring the condition of the street into harmony with the Home property. If the people of the Eastern Synod will make modest contributions to the building fund the money can easily and quickly be raised and the bills paid.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. E. S. Leinbach, Robesonia, preached an interesting and inspiring sermon to the children on Sunday, June 24.

The band played at the Jordan Church picnic at Walberts, near Allentown, on Saturday, June 23.

The truck patch has been furnishing an unusual supply of vegetables this year.

We have completed the renovations in

SPECIAL

A FEW COPIES NOW AVAILABLE AT
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SNOWDEN'S SUNDAY SCHOOL LESSONS

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Practical expositions of the International Sunday School Lessons. Dr. Snowden selects incidents enough to make the people and events of the lessons interesting and human, fits into this frame sufficient comment to bring out the character, indicates for the instruction of his students places where these same judgments may apply to themselves, and suggests further live topics for discussion.

BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED CHURCH
IN THE UNITED STATES

1505 RACE ST., PHILADELPHIA, PA.

the barn so as to give room for eight more cows. This is very necessary so as to produce enough milk for our Family. We are now erecting a milk house near the barn so as to enable the farmer to cool the milk before it is distributed to the cottages. We are also enclosing our cattle pasture with a new wire fence so as to give a place for our young cattle to graze.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE BLESSED NATION

Text, Psalm 33: 12, "Blessed is the nation whose God is the Lord."

The birthday of our nation which we celebrated yesterday reminded us of the long and glorious history of our nation. For 158 years our nation has gone forward, developing from small and crude beginnings to great and glorious proportions. One of the secrets of the blessedness and prosperity of our nation was the fact that its foundations were laid by men and women who had strong faith in God.

It was predicted by European nations that a republic such as the United States of America was could not endure, and they expected its collapse in a short time. Not only has our republic endured for more than a century and a half, but many of the European nations themselves have become republics. It is the royal and hereditary form of government that is doomed, and the democratic form of government that is destined to endure.

Abraham Lincoln had great faith in our government when he said in his memorable Gettysburg address that government "of the people, by the people, and for the people" should not perish. He had faith in the government of his country because he had faith in God.

As long as the Hebrew people were faithful and loyal to Jehovah and worshipped Him in sincerity they were a happy and prosperous nation. But when idolatry made its inroads into the nation through foreign and heathen alliances, and God was forgotten and His worship

neglected, then the Jewish nation began to decline, and ultimately her inhabitants were carried into captivity.

As long as our nation was strongly Christian, as she was during the first century of our history, she was blessed and prosperous and went on from strength to strength, but during the last half century too many foreign and worldly influences have been admitted, and the worship of the true God has been more and more neglected, and much of the happiness of the people has been destroyed.

The only salvation that I know is for our nation to come back to the God of our fathers and to the principles for which they fought and died. We have learned by sorry experience that material prosperity alone cannot make a nation happy. The golden calf has been too long the idol of the American people and has not brought them peace and happiness but poverty and misery.

Money is a great need and may be a great blessing to a nation, but the love of money is the root of all kinds of evil. Even in the heroic effort of our government to bring back a state of welfare and prosperity, the love of money still looms too large on the part of both employers and employed. The sacrificial spirit and the practice of the golden rule are not enough in evidence to bring about a state of equilibrium in our country. If we can put more of the Spirit of Christ into the hearts of all classes and conditions of men we, shall soon see a great moral and spiritual improvement among our citizens, and the financial and material improvement will follow, and our nation will be blessed and happy again.

No nation can be prosperous and blessed that forgets or ignores God, or puts Him into the background. It has often been remarked that the name of God is not found in our Constitution, but too few

persons know or remember the fact that those who adopted the Declaration of Independence on July 4th, 1776, mutually pledged themselves to its support, "with a firm reliance on the protection of Divine Providence," and that when the Continental Congress was organized, Benjamin Franklin, although not a Church member, suggested that the sessions be opened with prayer. These men also pledged their "lives, fortunes and sacred honor"—in fact, all that they had,—to the movement for independence.

The present generation of adults has fallen down on the job and made a miserable failure of it. Our hope lies in the coming generation, in the boys and girls of today who will be the men and women of tomorrow, and will have charge of our religious, educational, industrial, financial, national and international affairs. Whether they will be able to meet the situation and to save the nation will depend upon their moral and spiritual character as well as their intellectual and financial efficiency.

It is therefore exceedingly important that the children and young people of today acquire a noble Christian character, that they may be worthy successors of their ancestors and be able to bring the nation back to God and to the Spirit and religion of Jesus Christ.

When the sainted Rev. Dr. W. L. Watkinson, then an outstanding preacher of England, visited our country some years ago, he said that he considered the outstanding feature of American life to be the presence of school children laden down with their books. Said he: "Your flag is always flying from the school buildings and your national anthem is constantly on the children's lips. You have made a religion of your patriotism and hence you have built the nation strong."

This was a great compliment to Amer-

ican education and American patriotism, but we have lived to see that these noble virtues are not sufficient in themselves to save the nation. We must also have the element of Christian religion inculcated into the minds and hearts of our children if we want them to be the true preservers and saviors of our nation. We have great hope in them but we want to bear continually in mind the assertion, "Blessed is the nation whose God is the Lord."

In Cork, recently, curiosity was aroused, so the story runs, by a man who was walking ahead stretching out his arm whenever he took a crossing or turned down a street. An onlooker ventured to stop him and inquire why he did this. The man made no secret of it. "It's all I have left of my motor car," he replied.—*Montreal Star*.

THE EXPLOITS OF A FARMER'S BOY

The early home of the writer of this story was on a hard rocky farm in Maine among the foothills of the White Mountains. There we earned our living—and a little more—in the sweat of our brows, wringing our coarse fare and scanty gains by severe toil from the rocky soil. The old farm produced pretty good crops of hay and afforded excellent pasturage, so that it made stock raising profitable, but other crops were light and the product of much hard labor. In order to increase the tillage land, and at the same time obtain larger harvests, my father was fain to fence in portions of the pastures from time to time and cultivate them. One of the pastures stretched along the face of a steep hillside, on which the farm buildings were located, and one year we plowed and sowed to oats a promising acre in one of the upper corners of this pasture.

Along in mid-summer, after the haying was completed, and while there was a lull in the pressure of farm work, father decided to take two or three days off and visit the city of Portland. Before leaving he told me that I might mow the oats in that field, and that he would return in time to help gather them into the barn. This was seventy years ago, and our automobile was a horse and buggy, and the motor of the automobile also served in harvesting the products of the farm. Accordingly the fourteen-year-old-boy moved the oats and the next day raked them together, preparatory to hauling them into the barn. As the day wore on, however, the weather began to look unpromising and the boy decided that those oats must be harvested before the rain should come, and that it would be unsafe to await the father's return.

We had a big pair of black oxen, with which we had done the spring work on the farm, and then turned them out to pasture for the summer, and the boy thought he could yoke those oxen, borrow a hay rack, and secure those oats. Accordingly he drove the oxen into a corner and managed with much difficulty to get the heavy yoke on their necks, but he found that they were so wild that he could do nothing with them. He therefore unyoked them and turned them back to pasture; but he used to be told that there was "more than one way to kill a cat!" Accordingly, he thought he would try to use his two-year-old steers. So he drove up the steers, yoked them, and drove to the neighbor's for the rack. The neighbor lived at the top of the hill and the oat field was half way up the steep hillside. The rack was heavy, suitable for oxen, but he found no difficulty in coming down the hill to the pasture, as he chained one of the wheels and made it serve as a brake. With the help of a younger brother he loaded half of the oats on the rack and, by chaining a wheel again, got down the steep hill and into the barn. Unloading the oats, he began to drive back to the field for the other load, but when he came to a very steep place his little steers could

not haul the heavy rack farther. Backing the rack into the ditch to hold it, he waited somewhat in doubt as to what might be done. Fortunately, however, a neighbor came along soon with a pair of stout oxen and hitched on in front of the steers and pulled us up the hill. I drove my steers again into the oat field, loaded on the remaining oats, and by chaining a wheel again, got down the hill and into the barn before the rain came, and the oats were saved. Seventy years is a rather long time and I do not remember whether the anticipated rain came; but it was quite an exploit for a slender boy of fourteen.

—R.

WHEN DOCTORS DISAGREE

"Eat what you like,"

Said Doctor A.,

"Enjoy yourself,

Live for today."

"You must not mix,"

Said Doctor B.,

"Fresh fruit and starch,

They disagree."

"Go on a fast,"

Said Doctor L.,

"Just starve yourself,

And you'll be well."

"You've got to stuff,"

Said Doctor R.,

"Or you'll become

Quite angular."

"Eat only prunes,"

Said Doctor O.,

"On food intake

You must go slow."

"Eschew all meat,"

Said Doctor K.,

"And live the bi-

Ologic way."

"Ignore pet fads,"

Said Doctor M.,

"Or you will wear

A diadem."

Thus Doctors all

Quite disagree,

While men die of

Perplexity!

Grenville Kleiser

Hank: "We hadn't been hunting long when my rifle cracked. There lay a big bear at my feet."

Frank (politely): "Had it been dead long?"—*Exchange*.

Home Education

"The Child's First School is the Family"
—*Froebel*

RONALD SHOULD DECIDE

Lillie M. Saunders

"Father, Tom Dean is going to Montana to work for his uncle and says if I'll go with him I can have a job, too, as his uncle told him if he knew of a steady hand to bring him along," said nineteen-year-old Ronald Fields.

Mr. Fields lowered the paper he was reading and glancing at his son replied, "And I s'pose you want to go. Well, you are not going," and he resumed his reading.

"But, Father, will you listen to me a few moments, please?"

"Well?" came impatiently from behind the paper.

Ronald summoned courage to continue. "You know there is no work to be had here that pays, and I'm tired of having no money of my own. If I could finish college, it would be different, but you can't afford to send me, so I want to work and earn enough to finish my education."

BOYS and GIRLS BOOKS

Latest What-To-Do Books

101 Things for A Boy to Make

By A. C. North

To do is to know! and practical knowledge is always valuable.

In this book there is something suitable for every boy who likes to use his spare time in taking up a hobby. There are suggestions for the young woodworker and the metalworker; for the budding engineer and the model maker. There are opportunities for the outdoor worker, in the garden appliance and simple concrete work. There is work for the handyman in dealing with everyday repairs or in adjusting the electric bell, battery or fuse. Many articles which have appeared in the "Junior Craftsman" have been used in the compilation of this book. Price \$2.00

Nature Craft Creatures

are not only entertaining and highly amusing, but they are also easy to make and can be made from materials that cost nothing.

This is the first time that a book has been given over to this delightful hobby. In this book the authors point out that all one needs for naturecraft is thought in selecting materials and a little patience for fixing them together. All the tools one needs are penknife, gimlet, cutting pliers, glue, beads, pins, a few corks and a little paint. A simple hobby, as you can see, but a fascinating one and one with infinite and diverting possibilities.

71 illustrations.

Price, \$1.50

Girls Who Became Artists

By Winifred and Frances

Kirkland

Author of

"Girls Who Became Writers," etc.

To their admirable and popular series of inspirational books for girls, the Misses Kirkland add this attractive title. Here are stories of famous women painters, sculptors and photographers—women whose artistic achievements should be a matter of general knowledge as well as of particular interest to those ambitious of artistic careers. Equally valuable is this book for Y. W. C. A. and Girl Scout leaders, Church School and public school teachers and all who work with girls. It fills a definite gap in biographical writing.

Price \$1.00

Board of Christian Education of
the Reformed Church
1505 Race Street Phila., Pa.

"You say this uncle of Dean's lives in Montana? What does he do?" asked Mr. Fields.

"He is a rancher," replied Ronald. "Mr. Orton is Tom's mother's brother. I do want to go."

There was a pause. Then Father answered, "You are not old enough to go so far away. As for finishing college, I think you have had all of that you need. When you are twenty-one, I intend to get a store in some little town close by for you to run."

"But, Dad, I don't want to be a country storekeeper, I want to finish my college course in civil engineering. I've always planned that as my life's work. It will take plenty of hard work to qualify, but it will be worth it."

"Ron, I intend you to be a storekeeper

and that settles it, so say no more about it," and Mr. Fields resumed his reading.

"Well, Father, I had hoped you could see my side of the question for once, but it seems not. I am no longer a child, I have my own life to live and I don't want to stand behind some counter all my life as I am doing now in your little store. I am sorry to go against your wishes, but if I can't have your consent, I must get along without it, for I have decided to go with Tom." Ronald left the room as he finished speaking.

During the conversation between the father and son, the mother had remained quiet. After the door had closed behind Ronald, she said, "John, do you think you are doing right in opposing Ronald? After all, it is his own life he has to live just as he says, and I think he should choose for himself. Even if he had not always been so steady and trustworthy, he should still have his rights. You did not let your father choose for you, why should you decide for your boy? He knows what will suit him best and if he is willing to work for it, why not consent to his doing so? And as far as his age is concerned, remember you were two years younger than Ron is when you left home."

"But Mary, Montana is so far away and ranching is pretty hard; don't you know that?"

"Of course I do, John. Don't think it will be easy for me to see Ron go, but it is his right. Hard work in the open won't harm him."

After a lengthy pause, Mr. Fields replied, "I guess you are right, Mary."

"Intelligent guidance in the education of a child never begins too early. By the age when little children can come together in the kindergarten it is highly important that their activities be directed with care and by a superior type of teacher. I consider the environment of the kindergarten, and the activities planned for the little children at that stage, of fundamental importance in our educational system."—Wallace W. Atwood, President, Clark University, Worcester, Massachusetts.

If there is no kindergarten in your community, write to the National Kindergarten Association, 8 West Fortieth Street, New York City. The Association is always glad to assist in the establishment of a class under a trained kindergartner.

"Thankful! What have I to be thankful for? I can't pay my bills."

"Then, man alive, be thankful you aren't one of the creditors."—Hudson Star.

The Family Altar

By the Rev. Roland L. Rupp

Memory Text: "Your heavenly Father knoweth that ye have need of all these things." Matthew 6:32.

Memory Hymn: "Father of All, from Land and Sea" (422).

Theme: The Prophet of God.

Monday: Elijah at Cherith
I Kings 17:1-7

The prophet is a unique personality—unique above all others. He stands apart from his fellows. Usually, because his age does not understand him, he lives a lonely life. He is too contemplative, too mystical, too spiritual and ethical, for his day to understand him. His thoughts are not upon things, or comfort, or ambition. But he thinks deeply upon human events, human character, the conditions of society, and their significance in the light of time and truth. Always he is the dreamer, the visionary, the idealist—often the iconoclast. Always he is the least selfish among

FOOD FACTS

Did You Know That:

As a rule it is better to buy summer apples only as needed.

Cheese is now being packed in family size cans containing several pounds.

The addition of whole milk to ordinary recipes offers a novel and satisfactory method of augmenting vitamins, fat, protein, carbohydrates and minerals in the average diet.

In experiments with the preservation of vegetables by freezing, government scientists report that in all cases the flavor and general appearance were superior to that of vegetables canned by the usual heat process, both before and after cooking.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

men, the most valiant, pre-eminently the most clear-minded. History, nature, human experience and aspiration, the universe—these are his books, his fields, his teachers. Here he finds the infallible word of God and the revelation of His will.

Prayer: Make us sensitive in soul, O God, in order that we may feel all the touches of the Divine. Give us imagination to see Thee in life and in the universe, clearly and unmistakably. **Amen.**

Tuesday: Elijah at Zarephath
I Kings 17:8-16

God and His sovereignty, truth and the divine purpose, engross the mind of the prophet. In those thoughts he loses himself. In that soil his whole life is rooted. With those hammers he breaks the rocks of time and grounds into powder the foolish egoism of disobedient men. God is his King—his King of kings. For him, God is supreme universally and eternally. He recognizes no other authority. He suffers no disobedience. He tolerates no compromise. With the fire of his soul, the conviction of his mind and the mastery of his will he confounds those who think they can build life or nation or civilization upon any other will or purpose than the divine. Truly God commands him, for he himself has been laid hold of by God. He lives and dies for the purpose of God.

Prayer: Brood over us, Eternal Father, and grip us with Thy spirit. Hold us in Thine embrace and teach us to value Thy will and truth as we value nothing else in heaven or earth. **Amen.**

Wednesday: Elijah at Mt. Carmel
I Kings 18:30-40

Elijah is one of the great souls of the Old Testament—much greater than Samuel, greater possibly than any other appearing so far save Moses. In that long period between Moses and Amos, he stands forth as a lone giant of faith. Personality cannot be much more arresting than that of Elijah. He feared nothing. He was Jehovah's servant and champion. To bring the mighty under the sovereignty of the almighty Jehovah, was his purpose. Few kings have had anyone speak to them as Elijah spoke to Ahab. There they stand face to face. The arm and finger of the humble prophet are pointed at the idolatrous king in condemnation. This is

THE PASTOR SAYS:

Judging from articles in the newspapers we see, life for the editor of a Wet paper must be just one running thing after another.

—Now and Then.

forever the symbol of the authority of the prophet above the king and of religion above the state. There is no totalitarianism but the totalitarianism of God.

Prayer: Universal Sovereign, we acclaim Thy power and accept Thy rule. We proclaim Thee as King of kings and Lord of lords. Inspire us to carry into universal effect Thy reign. **Amen.**

Thursday: Elijah in the Wilderness
I Kings 19:1-8

At Cherith, Elijah was the obedient man of faith. At Zarephath, he was the benefactor of a poor widow and her son. On Mt. Carmel, he was the transfigured and triumphant protagonist of Jehovah. And now, here in the wilderness, he carries in his heart the burden of the sin of Israel, the burden of responsibility for an unrighteous king and kingdom. Faith was his shield, the truth his sword, and the word of God his bread. In all history there is nothing so inspiring as the loyalty of the prophet of God, nothing which would help us so miraculously to transform this world into the Kingdom of God as that loyalty, if we could transfuse it generally into the hearts of men. Loyalty to unchanging values—loyalty to growing values in human life—this is a crying need of our time.

Prayer: As we behold the great men of every age, O Father, we are humbled by our mediocrity. We too could be great did we permit Thee to transform us greatly. Do so, O God. Make us Thine forever. **Amen.**

Friday: Moses on Mt. Sinai
Exodus 34:27-35

When God and man meet face to face, a covenant is always the result. They never meet unless purpose drives them into meeting. When they meet something decisive happens. Man is expectant, anxious, needy. God is even more anxious, more solicitous and eager. Trivialities do not intrude. God is the more powerful personality in the meeting. Man is the child, the servant, the messenger—and yet, the co-worker. Such a meeting always results in a transfiguration for man. He comes away with his face shining. God has looked upon him, entered into him, transformed him and commissioned him. That man henceforth has a mission and God a more devoted servant and child. In prayer, in meditation, in great dreams and deeds we may meet God and experience our transfiguration by His power.

Prayer: Eternal God, we are grateful for Thy solicitude for our welfare, that constantly Thou art raising up servants of surpassing greatness to make Thy will known to us and to win us for abundant life in Thy service. **Amen.**

Saturday: Jesus in the Wilderness
Luke 4:1-13

There are very few, if any, more profound passages in scripture or in literature than the story of the temptation of Jesus. Here there is suggested to us the way of life for individuals and nations. When civilizations are constructed upon this foundation they may endure, otherwise it is doubtful indeed that they will. There is only one way of life. It is the same for individuals, the nations, and peoples, and civilizations. It is the way which Jesus selected for His life and ministry. It is a high way—the most idealistic the human mind has yet conceived. Only the noblest, the most spiritual and idealistic that can be charted would be universally adequate. But that way must be made the way if abundant life is the goal of our effort. It may have been discovered in a wilderness, but there is no other way out of the wilderness of human struggle and need than that.

Prayer: Eternal Christ, Thou Who art the way, the truth, and the life, lead us into that discovery of life which was made by Thee so long ago, so that we too may walk Thy way. **Amen.**

Sunday: Jehovah Our Shepherd
Psalms 23:1-6

"Jehovah is my shepherd; I shall not want"—what comfort and satisfaction we find in these lines! Yet it is all true. We all have already experienced the fact. Go through your own life day by day, examine every real need, every abiding joy, every sustaining ideal. Did not God supply them? In sickness, He was our strength. In moments of discouragement and disillusionment it was the Divine Hand which reached down and lifted us up. The sun, the rain, the air, the loved ones, the homes, the Churches, the benefactors, the encouragements, the moments of inspiration, the dreams, the achievements, the loyalties of friends and the ministrations of children—all these only God could bestow or inspire. He Who sustains His prophets, even in moments of martyrdom, also sustains His humblest children to the degree to which their faith is in Him.

Prayer: Teach us, our Father, to entrust ourselves implicitly into Thy hands. We know that nowhere else could we be more secure, more amply provided for, more richly blessed. We commit ourselves unto Thee. **Amen.**

Puzzle Box

ANSWER TO DOUBLE-TIED WORD CUBE, No. 49

1. V A P O R
2. A B O V E
3. P O L E S
4. O V E R T
5. R E S T S

CURTAILED WORDS, No. 44

1. Curtail twice an acid substance deposited from grape-juice and get a small pie. Curtail and get a dark oily liquid.
2. Curtail to burn slightly and get to engage in vocal exercises. Curtail

and greatly err. Curtail and find the Spanish for "yes".

3. Curtail twice one who makes secure and get to close tightly. Curtail and get a large body of water.
4. Curtail twice made to tremble or quail and get a domestic animal.
5. Curtail what bees find in flowers and get to sharpen. Curtail twice and get a salutation.
6. Curtail to gaze in a fixed manner and get a heavenly body. Curtail twice and get a highway abbreviation.
7. Curtail to be more pallid and get lacking in brightness. Curtail and get a companion. Curtail and get a child's name for a parent.

A. M. S.

Children's Corner

By Alliene De Chant Seltzer

Suppose you won a prize of money? What would you do with it? Buy a pair of new shoes, a bracelet with your initials on it, an Ingersol, as much ice cream and as many popples as your tummy would hold? Or go to half a dozen movies? Perhaps! But twelve-year-old Mary Virginia Ernest, Christ Reformed Church, Bethlehem, who won first prize in our East Pennsylvania Classis for her 1934 Stewardship Essay, and third prize among all the essays in her group in the whole Reformed Church, did differently. One-tenth of it she gave so that more girls in her East Pennsylvania Classis might become members of the Girls' Missionary Guild, and thus learn more about girls of other lands, and of the work our missionaries do at home and in China, Japan and Iraq. Nor will it be long until she may become a Guild girl herself, for girls begin Guild membership at thirteen. Her parents are proud of her, I know; and no wonder her pastor, the Rev. S. R. Brenner, says, "This shows fruit of this (stewardship) work, and reveals fine spirit. More of this kind of giving would be a boon to the Church." So here's to all my Stew-

RELIGION AND THE AMERICAN DREAM

Among the many new books that have come before the public in the past few years there has been a notable lack of emphasis upon Religion as a recreative force in a depression-swept world. There have been several excellent works of an inspirational nature, but none that has vitally presented Religion as a realistic factor in the struggle for social readjustment.

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RELIGION AND THE AMERICAN DREAM

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It is recommended by the Religious Book Club, and has received high praise from Dr. S. Parkes Cadman in a recent radio address. **\$1.75 postpaid**

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ardship boys and girls, who remember God first in their giving and spending. P. S.—Mary Virginia is almost as tall and almost as thin as your Aunt Seltzer, and I wish you could see her smile, and be on the very front row when she recites, for along with her school work, she takes time for elocution lessons.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Seventh Sunday after Trinity
July 15, 1934

God Cares for Elijah
I Kings 17:1-16

Golden Text: Your heavenly Father knoweth that you have need of all these things. Matthew 6:32.

Lesson Outline: 1. Ahab. 2. Elijah.

Our lesson depicts a drama of life. Its setting is ancient, but the story it tells never grows old. It is repeated in every age. The scenes of this ancient drama are east in Israel, the northern part of the divided kingdom. And its leading characters are Elijah, the Tishbite, and Ahab, the king of Israel, together with the wicked Jezebel, his consort.

These outstanding personalities impersonate their age. They are the typical representatives of the good and evil tendencies and forces that are at work in all periods of history. Elijah was the prophet of God. He was the embodiment of the faith of that remote time, while Ahab and Jezebel were the incarnation of its sin and folly. The prophet was the champion of principles that were essential

to the welfare of the nation. The royal couple espoused policies that spelled national disaster and personal ruin. Thus our lesson is a concrete instance of the age-long conflict between God and man; between good and evil, that institutes the drama of history, its tragedy and its glory. It is a page torn from the story of life, and recorded for our learning.

Similar forces are contending for mastery today. In our time the prophets of God and the advocates of the devil wear new liveries, but beneath their modern garments we discern the eternal contrast and the unceasing conflict between good and evil. That fact invests our lesson-story with its true meaning, and with abiding interest. The events which it reports transpired many centuries ago, and they were transmitted to us in their traditional form. We prize them primarily, not for the historical information which they furnish, but because they illustrate and illuminate our own spiritual experiences. To study and understand the age of Ahab, the ninth century B. C., as it is portrayed in our lesson, means to understand our own age better. It should preserve us from the folly of the king. It should kindle in us the courage of

the prophet, and his trust in God's providential care. It should strengthen our faith that if God is our ally, even one man constitutes a majority that the forces of evil cannot conquer.

I. Ahab. Let us recall that the paramount issue of that age, as, indeed, of all ages, was spiritual and moral. The supreme question was not the material prosperity or the political power of the Jewish people, but the purity and promotion of their religion. God had entrusted the faith of mankind into the keeping of the Hebrews. It was their unique mission to disseminate the knowledge of the living God among the nations of the earth. Hence, in the religious crisis brought on by the corruption of the Solomonic reign, the prophets of God had favored the division of the nation, as a last resort, in the hope that the waning religious life of the people might revive in the new kingdom of Israel.

But these prophetic hopes were not fulfilled. From the very beginning, they encountered obstacles and opposition. The exposed position of the northern realm, as contrasted with the sheltered location of Judah, involved it in many foreign wars with aggressive neighbors, and it demanded strong military leadership from its rulers. Most of Israel's many kings cared more for their political ambitions than for the religious ideals of the prophets. Consequently, there was constant friction between those who ruled the nation, and those who sought to redeem it from sin. The sovereigns espoused shrewd policies of statecraft, while the prophets championed uncompromising principles

of religion. This growing opposition between two antagonistic forces reached its height in the persons of Ahab and Elijah.

The achievements of this ancient warrior-king are so completely overshadowed by his shortcomings that he rarely receives the credit due him. Ahab was intent solely upon making Israel a strong political power, and upon establishing his own dynasty. He was a believer in militarism. The means he used were adapted to the ends he sought. He built cities, quickened commerce, made alliances, conducted successful wars against Syria, and, finally, he died in battle. Measured by political standards, therefore, Ahab's long reign was not unsuccessful.

But the prophets applied religious standards, and they called him more wicked even than his father Omri, "who had done worse than all before him." The forefront of his offence lay in his ungodly alliance with Tyre, which he cemented firmly by marrying Jezebel, a daughter of the king of Tyre. Her father, Ethbaal, an ex-priest of Baal, had gained the Phoenician throne by the murder of his predecessor. Jezebel was worthy of such a sire. Imbued with his murderous and idolatrous instincts, she became the power behind the throne of Israel.

The disastrous consequences of this matrimonial alliance soon became apparent. A magnificent Baal-temple was built in Samaria, in which four hundred priests practised their foul rites. While these corrupters of religion enjoyed the favor and patronage of the court, Jezebel silenced and persecuted the prophets of Jehovah, who protested against the abominations of the worship of Baal. So fanatical and ferocious was the queen in the extermination of these "troublers in Israel", that, apparently, many of them lost their courage. They betrayed the cause of Jehovah, and became the servile tools of the court (I Kings 22).

Thus Jezebel cast her fatal spell upon the king, the people, and even the prophets. Israel, chosen of God for a unique mission, was sinking back to the level of the surrounding idolatrous nations.

II. Elijah. In this grave crisis, God raised up Elijah. He was an extraordinary man, with an extraordinary mission. Ahab and his corrupt court, naturally, regarded him as a troublesome religious fanatic. He was a thorn in their flesh. The official prophets of later ages "canonized" him. They honored his memory as being one of the greatest representatives of their guild. They invested him with a magical halo of wonder and reverence. Sober historical judgment will discern that the pious tradition of subsequent ages has woven a shining garment of mystery and poetry around the mighty figure of Elijah, but it will always accord him a prominent place in the hall of fame, where the memory of the great spiritual leaders of mankind is enshrined.

The Bible devotes many pages to this interesting character (I Kings 17-21). They tell us nothing of his pedigree and training, but much of the man, his message and method. Apparently, his home was among the hills of Gilead, east of the Jordan, on the borders of the desert. There in solitude and silence, in communion with God, far from the corruption of the court, his faith was kept pure and waxed strong. Like John the Baptist, he remained in that desert region, "until the day of his showing unto Israel."

Our lesson tells the story of his dramatic appearance upon the stage of history. Like a flash of lightning he burst upon the startled vision of Ahab. The message he hurled at the king matched the manner of his appearance. The freedom of the desert, the defiance of the mountains, as well as heroic faith sounded through his bold words, "As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word" (17:1).

The guilty conscience of Ahab understood the import of this prophetic an-

nouncement, for drought and famine was one of recognized divine penalties for disobedience and apostasy (Deuteronomy 11:17). But Elijah did not tarry to note the effect of his ominous message. He vanished from the scene, like a vision. Next we see him hiding by the brook Cherith, at the command of the Lord. Its wild ravines offered the prophet a safe retreat. And the annalist records the pious and popular traditions that had come down through the ages. He tells us how God, in His providence, supplied the needs of His heroic herald. The flowing brook quenched his thirst, and ravens appeased his hunger.

Meanwhile, the divine curse was blighting the land. And when the brook Cherith dried up, Elijah was commanded to go to Zarephath in the land of Sidon, whose streams lasted longer because they were fed by the waters of the Hebron. But Sidon was in Phoenicia, the homeland of Jezebel. It was a dangerous asylum for the prophet. The historian, however, again relates how Jehovah cared providentially for His valiant spokesman. Elijah found shelter in the home of a poor widow of Zarephath.

There, also, the drought was working its desolation. But this poor woman, who willingly shared her last crumbs of bread with an outlawed prophet, received a prophet's reward. Until Jehovah sent rain, her jar of meal did not waste, nor her cruse of oil fail. After a time, a worse calamity than famine befell the widow's house. Her son fell sick, and the afflicted mother entreated the man of God to leave her. According to the superstitious belief of that time, she imagined that God was punishing the child for her sin, which the prophet had brought to His remembrance. But, instead of leaving the afflicted home, Elijah revived the child and restored him to his mother.

Our Golden Text affirms, "Your heavenly Father knoweth that ye have need of all these things." The Bible is full of similar assurances. "They that seek the Lord shall not want any good thing." "Casting all your care upon him, for he careth for you." "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

Such sayings sum up the chief teaching of our lesson. In its varied scenes we see a man whose sole strength is faith in Jehovah, and whose only riches are religion and righteousness. Rich in this strength, and strong with such rules, the man of the desert dared to defy a king. He came off a conqueror because God was his ally.

The important thing for us is not to attempt to explain the events of our lesson, or to expect their repetition in our experience. But we must catch the inspiration of the large and lofty faith in God's power and presence which breathes through the narrative, the courage to remain loyal to His eternal purpose. It is the comforting fact that God is faithful, and mindful of His own, that matters greatly; not the mysterious manner in which He manifests His power, and exercises His providential control. It is faith in this fact, like Elijah's, that makes us strong, and helps us to live through days of peril and privation. That faith finds illustration and confirmation in the career of the prophet Elijah.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 15: The Sacredness of Marriage and the Home. Gen. 2:24; Acts 10:1, 2.

The family is God's first institution for man. It is therefore the basis of all other social institutions in the world. The State, the Church, society all rest upon it. The family is constituted by marriage and is the forerunner of the home. The family was instituted for the propagation of the human race and for the happiness and welfare of mankind. God ordained

that there should be one man for one woman and that the two should live together in mutual love, in perfect understanding and in physical and moral purity. In the Roman Catholic Church marriage is regarded as a sacrament, but in the Protestant Church it is merely a sacred ordinance. However, it is a very sacred institution. It should never be entered into unadvisedly or lightly. It should never be regarded as a joke. Some folks see in it only the human and physical side and thus they make fun of it. There are many heathen customs associated with some of our modern weddings. The bridal veil had its origin not in the idea of being an ornament to the bride, but to hide her face and form so that the evil spirits would not steal her away. Bridesmaids were likewise gaily attired so that the evil spirits might be deceived by trying to get the wrong person. The throwing of rice or an old shoe or confetti for good luck is likewise a form of superstition.

Most persons do not appreciate the meaning of giving the bride away. When the minister in the marriage ceremony asks: "Who giveth this bride away?" the father replies: "I do." But the original meaning is not that he now gives his daughter to the young man who is to become her husband. The meaning implies something far more significant. The father gives his daughter through the minister to God and the young man now receives his bride as a gift from God, even as Adam received Eve as a gift from God. This now gives a divine significance to the whole ceremony. Every man's wife now is a gift of God and as such is a holy treasure. Therefore a man will forsake every one else and cling to his wife as long as she lives. He cherishes and loves her as dearly as his own life. If we could get this religious element into the meaning of our marriage ceremony there would be fewer divorcees. There would be no such thing as a "trial" or a "companionate" marriage. Nor would there be such a thing as a "common law" marriage. This would also do away with many of the pagan practices which attend so many of our weddings.

In the early Church the marriage ceremony was usually performed in the Church. The "bans" had been proclaimed several weeks in advance and the young couple after marriage partook of the Holy Communion. If this custom were still observed we would have fewer clandestine marriages, fewer elopements, fewer hasty marriages. The number of divorcees would be greatly reduced if we made marriage itself a more sacred and solemn transaction.

The home should be built upon a Christian foundation. It should be started right. Why not dedicate the home to God just as we do our Churches? Could not it serve as a Bethel where folks would meet God and where the sacrifices of prayer and praise would ascend to God? In such an atmosphere children would grow up in the nurture and admonition of the Lord. The Church would then become the place where Christian families would gather in social fellowship to worship God. This would put a new stamp upon the whole of life. It would go a long way to solve our social, moral and religious problems. The homelife determines all other relationships in life. The modern home has broken down and here we find the source of most of our troubles today. A man seldom rises higher than his own roof or descends lower than his own cellar.

A few years ago the General Synod of the Reformed Church made the following pronouncement on Marriage and Divorce which expresses the modern attitude on these perplexing questions:

"The Church should establish and deepen in the lives of the young men and women under its care a sense of the spiritual values of married life. It should also, by the service of a ministry adequately train-

ed in this matter, help married people to understand marital problems and to make adjustments that conditions require. Marriage was never intended to make life easier, but to make it better, and it is capable of doing so by the practices of courage, patience, kindness and forgiving love."

REPORT ON SOCIAL WELFARE

Adopted by the Synod of the Potomac at Hood College, Frederick, Md., June 13

(This lengthy report is quoted here in part, with the recommendations.)

Under God the Church can mediate the saving grace of the living Christ to this foolish, sinning world of men. In Him we see a better way and through His redeeming love we see as from afar the Kingdom of God. According to His promise we look for a new heaven and a new earth wherein dwelleth righteousness. In that new order redeemed at matchless cost mutual aid will replace the ruthless greed of capitalism; brotherly co-operation will supercede the unrestricted competition of the present industrial order; goodwill will supplant the present economic conflicts and national rivalries that poison human relations with fears, hatreds and suspicions.

Nor is this hope for a better world an idle dream. It would be if it had to be achieved by man's unaided will, but we are convinced that its achievement is the purpose of God and we rely upon Him for the help and inspiration to bring it into being. Because we rely upon Him we do not despair though systems crash, social orders crumble, economic systems fall and civilization itself sways as if to its doom. Let him mock and sneer at this hope who has never known the power of the living Christ. Let him give way to despair who has never seen the God of righteousness at work. Let him who has never experienced the love of the Christ-like God scorn the way of goodwill and love, but those who have found life and love in Christ should rejoice in a day like this. The altars of Mammon are fallen down, the self-conceit of man is shattered, man's worship of himself in humanism is dead, the might of armies turned out to be no strength at all, for victor and defeated are both in confusion. God and His Kingdom alone survive and God wills that the common welfare shall be placed above private profits, and it will be so. God is love and it is the way of love to give itself in full surrender to the object of its devotion. The object of God's love is erring man, and it is the will of God that His children shall forsake their erring way and turn to Him so that they may enjoy abundant life in the commonwealth of a redeemed society. Since the Kingdom of God is not possible under the conditions of strife that now plague us through the greed for profits, and since brotherhood cannot prevail in a selfish competitive capitalism, God will not let these sins go on forever. God will not strive forever with the spirit of man, for man must turn if he wants to live, and we do want to live even more abundantly than we can now. Therefore capitalism must go so that holy love can prevail and the true God call His wayward children back to the Father's house, where none shall be in want if they turn to Him for life.

God wills that men live together in peace and goodwill, enjoying the common life in a family of brotherhood and love. He has stamped human personality with His own image, and for that reason it is so sacred to Him and He will not forever permit men to blast souls on the bloody battlefields of the nations in order to pile up profits for the greedy. He will not forever tolerate conditions where thousands may enjoy without thought while the millions must toil without hope. He wills that the machine lift the crushing burden of drudgery and ceaseless toil from the shoulders of weary men. The machine is a gift from God, but man has made of

it a crushing curse. God wants men to be free in order to develop the infinite potentialities of personality and become fit children of God. To this end we pray, and to this end we must work if we are ambassadors of Christ. We are called by our Lord to lose our lives for His sake and the Kingdom's. If we lose our lives in such a crusade we shall find them again in the happy lives of redeemed men and a cleansed social order. And that we as ministers and elders, together with our congregations, may hear the call of this great crusade for a Christian social order, we recommend:

1. That we bring to the attention of our people the unchristian aspects of our modern world and urge them by personal repentance and consecration to open the doors of their lives to the redeeming love of Christ so that the devastating hatred of the world may be cleansed in a sacrificial forgiveness.

2. That as members of the Christian Church we do not hesitate to follow the call of Christ to build a new world and that we assist the Church to a more heroic spirit in these days that can tell so effectively for the Kingdom of God.

3. That under the compulsion of Christ's sacrificial spirit we are convinced that our economic system built upon greed is contrary to the will of God, and that we will consecrate ourselves to work for the development of the Christ-like spirit first within our own lives and then in all the social relationships of mankind.

4. That we are convinced that capitalism is contrary to the spirit of the Kingdom of God and that the profit motive is a denial of the service motive which Jesus lays upon His followers as a divine privilege and a sacred duty; that in a society where brotherhood, love and peace prevail sympathetic co-operation must take the place of unrestricted competition which now prevails in our economic order.

5. That since it has become evident that thousands of workers will never again be able to return to the tasks they laid down, and since multitudes of young people between 19 and 25 years of age have never been able to find employment, we express our conviction that the hours of labor should be greatly reduced so that more jobs may be made available for those who are most able to toil. This is not merely possible as a religious ideal, but is also established as possible by the best engineering ability in the country.

6. That since it is becoming increasingly difficult for men past 45 to find employment a Federal system of old age pensions should be established for men and women 45 years of age and over who cannot find employment because of their age.

7. That since unemployment is a disease of our modern industrial system steps should be taken at once through a system of Federal unemployment insurance to cure this preventable disease. As long as the worker must bear the major portion of the cost of unemployment this malady will remain with us. As soon as it is made unprofitable for employers to produce idleness among the workers efforts will be put forth to reduce it. Unemployment insurance reserves should be built up by government subsidies and premiums from employers and workers, but the worker should not be compelled to contribute equally with the government and the employer, since he does not share equally with them in the profits of industry.

8. That we believe war to be the greatest crime of mankind, and that since the enormous profits of munition manufacturers are the cause of wars, we urge our pastors and people to support the investigation of munition manufacturers by the United States Senate to discover their relation to patriotic societies and the development of war hysteria. That we urge Congress to pass laws forbidding the sale and shipment of munitions to every nation that goes to war in violation of treaties with other nations.

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9. That since the support of the United States is necessary to maintain peace throughout the world, and since our nation has a share in the world's responsibility, we urge the President and Congress to do everything possible to gain the entrance of the United States into the World Court, and we urge entrance into the League of Nations on condition that the constitution of the League be revised to meet present day conditions and to remove the articles that have been responsible for the weakness of the League in dealing with serious international affairs.

10. That we urge our people to support the President in his efforts to establish a better social order, but that we reserve the right always in the light of conscience to take issue with the government in policies that we are convinced are contrary to the will of God or the spirit of Jesus. To this end we give our support to all who for conscientious reasons refuse to support war under any conditions. We likewise give our support to all who strive in a Christian spirit to establish a social and economic order in harmony with the principles of the Kingdom of God and the spirit of Jesus.

In view of the increasing number of men and women who because of the teachings of Christ find it impossible to sanction the war system, as the disciples of the Prince of Peace, we feel constrained to take up their defence and declare that in the event that they are called upon to take part in armed conflicts, their status shall be that of any other conscientious objector who for religious conviction renounces war and is given the status of the Mennonites and the Society of Friends. We likewise express our conviction that all wars are contrary to the purpose, spirit and teachings of Jesus.

In order to make effective the position of men and women who for religious conviction renounce war we ask that the Classes, Synods and the General Synod of the Reformed Church in the United States use all their resources to defend all such conscientious objectors regardless of creed, race, or class. We extend this support to those who for religious conviction are unable to take part in armed conflict, because we are convinced that the spirit that produces war can not be reconciled with the Spirit of Christ.

11. In order to make clear to ourselves and to our Government our conviction that the spirit of war and the Spirit of Christ are irreconcilable, we declare that

as ministers and elders it is our purpose never to bless or sanction another war. We look upon war as the greatest crime of mankind, and therefore can take no part in it. Only in case of invasion of our country and an actual threat to our homes by an invading enemy can we deviate in the least from this conviction. We still hold that all war is a crime against humanity, and in order that we may have no illusions on this matter we point out that apart from the War of the Revolution we have never been called upon to defend our homes and firesides against an invader. In every other war our boys have not died defending our homes. The soil of our native land has not been drenched in the blood of our sons defending our firesides. They have fallen by the thousands on foreign soil to collect gambler debts of our bankers, to gratify the vanity of politicians, to secure colonies for our expanding imperialism, to seek markets in the selfish game of profit making, or to subdue nations in order to make them buy the products of our machines. Thus have the nations offered to the gods of Mammon and of War the human sacrifices of our finest young men. Now, in the name of Christ, we bid the nations halt in the slaughter of our brothers and we ask them to seek the better way of co-operations and goodwill to which Jesus calls them, to settle their dispute. To the accomplishment of this task we dedicate ourselves and pledge our all to maintain our Christian objection to war.

12. Passing now from these problems, we face the problem of our moving pictures, since a very large proportion of the screen plays are dangerous and detrimental to the religion and morals of our people, and particularly to our young people and children. The moving pictures are a social menace at home and an international disgrace abroad, since they spread the idea that American life is honeycombed by immorality and that the life of

the average American is indecent and thoroughly corrupt. We believe it is the duty of our Church to protect our citizens, young and old, from the corrupting influence of the moving picture. We therefore urge our pastors, elders, consistories and congregations to do everything possible to encourage our people to change this condition by remaining away from the "movies". The failure of box office receipts will help greatly to improve the quality of the pictures shown. Let our pastors use such methods to accomplish these desirable results as they think will be most effective.

CEDAR CREST COLLEGE

Both the weather and the spirit of optimism and frank Christian faith on the part of the speakers united to make the sixty-sixth annual Commencement at Cedar Crest College a joyous affair to the fifty-five members of the record class of graduates. Dr. Henry I. Stahr, President-Elect of Hood College, the speaker, gave the four things which a graduate should acquire as a result of four-years in college: 1. An appreciation of one's indebtedness to the past; 2. A real hunger for knowledge; 3. An appreciation of higher values than those found in mere text books; 4. A spirit of idealism which makes one discontented with the world as it is and creates a desire to make it better.

Commencement began at Cedar Crest on Monday morning, June 11, with the plaintive notes of favorite hymns and songs rising from the Administration Building as the long lines of underclassmen in light-colored dresses, faculty members in colorful academic regalia, and solemn seniors, appeared over the hilltop, led by the junior attendants in gold-and-white. When these files had reached the "senior aisle" of Persian peach trees, the attendants brought up President W. F. Curtis to the head of the line. All then stood

at attention during the playing of the "Alma Mater".

To the music of the brass quartet, the whole assemblage marched to the outdoor theater, where President Curtis opened exercises and Rev. E. Wilbur Kriebel, treasurer of the college, delivered the prayer. Barbara Merrow, President of the Student Government, then read Matthew VII, which is known as the "Cedar Crest Chapter" because of the comfort it has given President W. F. Curtis and hundreds of Cedar Cresters in the past sixty-six years.

Among the most poignant messages of college days are the songs in daily chapel; and the seniors sang their final farewell in the form of step songs in the foyer of the Administration Building. On the Greek portico in front of this same building they had stood on Saturday, Class Night, as they bade farewell in the rich harmony of the "Farewell Song." With each senior holding a Japanese lantern whose light penetrated the evening glow, she felt the keenness of sorrow in parting from the Alma Mater she had known for the past four years.

Rev. Conrad Wilker, D.D., father of one of the three honor graduates whose marks have broken all previous records, delivered a sincere and vigorous baccalaureate on "Abundance of Life", in which he stressed God's influence in giving life and power to the educated woman. He urged the seniors to rank success as above mere material values and worth.

On account of the remarkable beauty of the Cedar Crest campus upon which Dr. Curtis has planted over four thousand trees now rising to their full splendor, both the baccalaureate service and the commencement were well attended by Allentown and distant visitors.

Members of the Reformed Church passing the campus this summer are urged to see the 70-acre greensward with its winding roads and spacious golf course which constitutes the Church's pride of



HONOR GRADUATES, CEDAR CREST COLLEGE, ALLENTOWN, PA.

First Row: Dorothea Wilker, Virginia Lauster, Margaret Kress, Edythe Borchardt, Dorothy Bondy, Bernice Smith.

Second Row: Mabel Dowling, Dorothy Woerner, Alice Twining, Ada Kortz, Catherine Weaver, Irma Habel.

Third Row: Beatrice Haimowicz, Jean Mercer, Kathryn Buchert, Pauline Swartz, Mary Zabrowsky, Charlotte Peiffy.

achievements in God's service.

With members of the Order of Ahepa of modern Greeks providing the bleachers for 1500 spectators, Cedar Crest College presented "Electra" of Euripides in the same dignified manner with which it was first given 2347 years ago in the college outdoor theater on June 7 and 8. The music by Pauline Schaadt Kocher reflected the poignant beauty of the beautiful lyric odes which the chorus interpreted by the dance. The aquamarine blue costumes with purple mantles worn by the chorus proved a delightful spectacle against the greensward of the outdoor theater, flanked by a heavy growth of trees behind the stage. The main themes of duty and the contest of wills which pervade all Greek plays was vividly brought out by the main cast. Bernice Sherer and Jean Sofransey alternated as

the title character, Electra, for two complete groups presented the play on the two evenings so that more girls could understand the height of Greek tragedy.

Many college professors attended the performance, including Dean Ettinger and Professor Reichard of Muhlenberg, Professors Horace Wright and Earl Crum from Lehigh and Professor George W. Allen from Lafayette. From the University of Pennsylvania came Dr. William J. Phillips and Mr. Edwin P. Norris of the English Department. Other important persons included: Miss Elizabeth Dever from Cheltenham, whose experience made valuable her highly favorable comments upon the performance of the chorus of fifteen and dithyramb at thirty persons; and many others interested in interpretative dance, music, and the spirit of Greek tragedy.



Queen Clytemnestra Enters in Cedar Crest College Presentation of Euripides' "Electra" Given before 1,500 People in the Outdoor Theater at Commencement.

Left to Right: Louise Haas, Shamokin; Emelie Parnell, Allentown, and Beatrice Lauterbach, Mt. Vernon, as Attendants; Queen Clytemnestra in the Chariot; and the Girls Drawing the Chariot include Arline Nicholas, Hellertown; Mary Hand, Tower City; Zelda Bernstein, Oyster Bay, and Betty Reese, Allentown.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt has turned over to Secretary of Labor Perkins complete command in labor matters, removing her from the eclipse under which she had fallen since the creation of the NRA and the National Labor Board. Thus the President restored the United States Department of Labor to its original authority and prestige and indicated that he had chosen Secretary Perkins to guide him in matters of labor policy.

According to a secret ballot in several plants of the United States Steel Company, 95% of the workers are against a strike.

Appropriations and funds made available by the 73rd Congress exceed \$22,000,000,000 according to a statement from the Appropriation Committee. This is a peacetime record and it is thought that the deficit for the fiscal years 1934 and 1935 will reach about \$16,000,000,000.

An undetermined number of persons were killed June 20 in Western Turkey by an earthquake. The shocks were greatest in the region of Smyrna.

A mild earthquake awakened residents of the San Francisco Bay area June 20 but apparently caused no damage.

The North German Lloyd liner Dresden, with 980 German tourists aboard and a crew of 360, struck a submerged rock on the southwestern coast of Norway June 20 and was wrecked.

President Roosevelt received the honorary degree of LL.D. at the Commencement at Yale University, June 20. In his speech delivered at a luncheon following the exercises he drew a direct parallel between the conduct of great modern universities and that of government, and said the brain trust was here to stay, and ability should be put above party.

The entire fleet will leave Eastern waters about Nov. 1 for its home base on the Pacific Coast, Secretary Swanson announced June 20.

In the first full year since passage of the Home Owners' Loan Act 306,887 individual homes have been refinanced, the Home Owners' Loan Corporation announced June 20.

Further slight increases in employment and payroll totals during May as compared with April were reported June 20 by Secretary Perkins, who characterized the continued upward trend as encouraging.

The fiercest battle of the 2-year Chaco war raged along the entire 65 miles of the Bolivian front June 20, 21, with 80,000 in the struggle.

Employment in Great Britain is highest in four and one-half years, according to a statement to the House of Commons June 21, and the improvement is continuing.

The organized drive of religious bodies against objectionable motion pictures June 22 brought from the executive committee



of the Federal Council of Churches of Christ in America a recommendation that members of Protestant denominations in the United States and Canada co-operate with the Legion of Decency, the Catholic organization for clean films, by refusing to patronize objectionable films.

The General Assembly of the United Presbyterian Church in North America June 22 rejected a proposal to merge with the Presbyterian Church in the U. S. A. The meeting was held at Oxford, Ohio. The vote was 113 to 113. A two-thirds majority was required for approval.

The Prince of Wales was 40 years old June 23. He is engaged in a campaign to eliminate slums throughout the British Isles.

The problem of a great slump in Church attendance throughout the country was put before the General Council of the Congregational and Christian Churches in session at Oberlin, O., June 23. A statistical study made by Roger W. Babson, economist, during the last 4 years and presented to the council's seminar on Church attendance, showed pews of Congregational Churches to be 70 per cent vacant. Mr. Babson said he had obtained figures from 1,000 Churches, representing various areas of the country, Sunday by Sunday, since Jan. 1, 1930.

The government's emergency expenditures during the fiscal year to end June 30 may total more than \$4,000,000,000.

A tablet was unveiled at Norway, Ill., June 23, marking the first permanent settlement of Norwegian people in America. One hundred years ago Oleng Peerson, a hardy Norse, formed the settlement. Mrs. Torber Nelson Ingles, 85 years old and one of the original blood of this tiny community, unveiled the tablet.

Final returns on elections held in practically all major steel companies while recent threats of a steel strike were in the air, indicate that company unions are favored by an overwhelming majority of the employees, as against outside union representation, according to a statement made public June 24 by the American Iron and Steel Institute.

Mrs. James Roosevelt, the mother of the President, arrived in England June 24 at the start of a 10 weeks' holiday in Europe.

Charles S. Thomas, former Governor of Colorado and United States Senator, died at Denver June 24 at the age of 84.

Samuel Seabury, as a champion of social justice, and William Allen White, as a distinguished interpreter of the American mind, will receive the Roosevelt Medals for 1934, at the observance of the 76th anniversary of the late Theodore Roosevelt's birth, Oct. 27. The awards were announced June 24 by James R. Garfield, president of the Roosevelt Memorial Association.

President-elect Alfonso Lopez of Colombia, arrived in Washington June 24 and was received with State honors by high officials of the government.

The National Education Association opened its convention in Washington June 30 and was in session to July 6. Newton D. Baker, General Johnson and Senator Wagner were among the speakers.

President Roosevelt left Hyde Park, N. Y., June 25, where he spent the week-end, for Washington and June 30 he started on his vacation from Annapolis on the Cruiser Houston for a month's cruise that will take him through the Pan-American canal and to Hawaii, whence he will sail for Portland, Ore., there to disembark and return to Washington by train.

The Harriman Hosiery Mills June 25 climaxed its long dispute with General

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Johnson's NRA administration and closed its doors at Knoxville, Tenn., throwing 653 employees out of work.

President Roosevelt said in a letter read June 25 at the convention of the American Automobile Association in Washington that he was "deeply concerned over the staggering toll of deaths, injuries and heavy property damage caused by highway accidents." "We cannot longer afford to temporize with this problem," said the letter addressed to Thomas P. Henry of Detroit, president of the association.

All members of the Cuban Cabinet June 25 presented their resignations to President Mendieta in an effort to solve the Cabinet crisis provoked by the decision of the ABC organization to withdraw from the government.

WHY WE SHOULD OPPOSE GAMBLING

(Continued from Page 2)

ment is not in keeping with American tradition, which has outgrown such methods. Government has the same obligation to be ethical as has the individual and no self-respecting citizen would tolerate such a scheme for private gain.

3. In this connection we would urge consideration of the danger of encouraging the spirit of gambling by tolerating its petty forms in the name of "charity." The end does not justify the means either in small ways for "worthy" purposes, or on a larger scale in governmental lotteries. When this spirit becomes general it leads to a demand for a further commercialization and provides occasion for increased exploitation.

4. There are three reasons which justify a man in accepting money from another. The first is for services rendered, the law of labor; the second is for goods received, the law of exchange; and the third is an expression of kindness or appreciation, a gift, the law of love. Obviously money received on a bet cannot be justified on any of these grounds. Where no service has been given it is demoralizing to receive rewards, whether at another's expense or at the expense of the community. We would issue a warning against the sentimental argument that is frequently used to support lotteries. When a poor man wins a large prize, the incident is played up dramatically in the newspapers and the attention directed to the fact that he is going to pay off the mortgage on his own or his parents' home. What is forgotten is the toll that his prize exacts from a large number of people most of whom could ill afford the price they paid for their tickets. In many instances their attempt to grasp the skirts of fickle Fortune was at the cost of their children's suffering. Such occasional luck has also a damaging effect of the morale of large numbers of unthinking people who are led to hope that luck will also come their way and thus are prompted to put their trust in chance rather than in their own efforts. The world will be much happier, with fewer disappointments and heart burnings, when it becomes a universal rule that every man's reward shall be in proportion to the service that he renders.

Conclusion: Therefore, we are convinced that the gambling instinct, which we do not deny holds a large place in human nature, must be curbed and its motivation directed to ethical ends if the social order is to approximate the highest ideal of character. Surely this is a reasonable goal for mankind. We are fully aware of the vastness of such a task but we believe that it can be done if the makers of opinion, and our leaders generally, will face this question in all seriousness and each accept his share of the common responsibility by doing what he can to clarify public opinion and to expose the fallacies that lurk in every argument advanced to legalize gambling. There is no magical way to success. When all men have learned that honest work fairly recompensed in a just social order is the way to the highest

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happiness for all, every one will understand the inherent unfairness of any scheme that holds out the promise of rewards that are not based upon service rendered. We believe it is the duty of every intelligent citizen to lift up his voice against the seductions of the gambler and the gambling spirit.

OBITUARY

THE REV. OLIVER PERRY FOUST

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good

tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

Rev. Oliver Perry Foust, A.M., B.D., son of Wm. and Marietta Foust, was born Nov. 22, 1865, in Richland Township, Clarion County, Pa., being the fifth in a family of 11 children. He received his early education in the district school near his home and later was graduated from the St. Petersburg High School with highest honors, after which he taught school for two years in his native county. At the expiration of that period he entered Clarion Collegiate Institute, from which he was also graduated with highest honors. In the fall of 1889 he entered Heidelberg College, Tiffin, Ohio, where he pursued his studies for two years, when he matriculated in Wooster College, from which he was graduated with high honors for scholarship and literary work in 1893. After leaving the college he accepted the superintendency of the schools of Orrville, O., which position he filled with distinction for two years, when he was elected to the chair of mathematics in the Akron, O., High School. While connected with the educational work of Akron, he took up the study of Hebrew for a period of two years under Rabbi Philo of that city. In addition to his interest in teaching he felt the tug of the medical and legal professions and also a strong call to the gospel ministry. After wrestling with this matter and passing through many struggles of soul for two years, he became thoroughly convinced that his place was in the gospel ministry and that there was where God wanted him. In obedience to this urge he entered Heidelberg Theological Seminary, Tiffin, O., in the fall of 1897 and completed in two years the regular three year's course of the institution and was graduated in April, 1899, with the degree of Bachelor of Divinity. In the meantime, in recognition of his scholarship and educational work, he received from his Alma Mater—Wooster College—the degree of Master of Arts.

While prosecuting his studies in the Seminary he was elected the regular supply of the Reformed Church at Carrothers, O., and as such continued to preach for the congregation every alternate Lord's Day until after his graduation. In October, 1898, he was tendered a call to the First Church, Massillon, O., which he accepted, and which in conjunction with his charge at Carrothers he served alternately until completing his theological course.

He was formally licensed May 2, 1899, and immediately thereafter entered upon the duties of his sacred office at Massillon, resigning his work at Carrothers.

He served the First Church, Massillon, for 18 years. During that time he paid some old Church debts, did considerable interior remodeling of the building, added a number of new members and brought the Church to self-support. During his pastorate in Massillon he was for 13 years the chaplain of the Massillon State Hospital and was also for a number of years the Clerk of the Board of Education of the city.

In September of 1916 he was invited to establish and take charge of a new Reformed Church in the west end of Canton, the nucleus of which, in the form of a Sunday School, had already been formed. This challenge he accepted, and after visiting over 5,000 homes a new Church was organized Oct. 29, 1916. This Church held forth in the Clarendon Ave. School building until Thanksgiving, 1917, when the organization moved into a temporary building of its own on the site of the present building. This building served as a Church home and witnessed many blessed and holy experiences until on Easter, 1925, the Sunday School and congregation entered the present building. During the pastorate of Brother Foust the congregation grew to about 375 members with a Sunday School of about 475. It went to self-support on Jan. 1, 1934. He succeeded in building a fine and substantial member-

ship, a large Sunday School, and a beautiful and commodious edifice which will serve the Church and community for many years, and stands as a monument to his faithful labors. He had but two pastorates—covering a period of 36 years, with 18 years in each Church, and the two fields within 8 miles of each other. Practically all of his pastoral life was spent in mission work, where he distinguished himself as a faithful and devoted servant of the Lord and a wise and farsighted builder. His keen business mind and his practical understanding of affairs assisted him greatly in caring for the many details of Church building and congregational life. Because of his legal knowledge he became the adviser of many in and outside of his congregation in domestic, business and other difficulties that arose from time to time. Because of his sanctified business sense and legal understanding, he served for many years on the Board of Trustees of both East Ohio Classis and Ohio Synod. He was active in the local Ministerial Association and in civic affairs. Most of all he was a clear, forceful and logical preacher of the Gospel. He proclaimed the gospel of truth without fear or favor and was true to the revelation of God and to the faith once delivered to the saints. He was a faithful pastor and a strong gospel preacher, and thoroughly consecrated to his God-given task.

He was married to Miss Eliza A. Covert, of Ashland County, O., July 17, 1893. She proved to be a faithful assistant and co-laborer in the noble work in which he was engaged, and to her judicious counsel and faithful co-operation was he indebted for much of his success. The home of Rev. and Mrs. Foust was brightened by the advent of six children, two of whom died in infancy.

He passed to his reward in quiet sleep, on Sunday evening, June 10 at the age of 68 years, 7 months, and 18 days.

He is survived by his widow, Mrs. Eliza A. Foust; four sons, Dr. Wm. Lloyd Foust, Grass Lake, Mich.; Dwight W., of Akron; Paul T. and Frank R., of Canton, and 4 grandchildren. Also 4 brothers, Noah A. Foust and W. Frank Foust, of Akron; Gilmore Foust, of Toledo, and Rev. W. W. Foust, of Xenia, O., and 3 sisters, Mrs. Sarah Dreese and Mrs. Rebecca Buntz, of Akron, and Mrs. Lydia Wyle, of Medina.

Thus has passed on another of God's faithful servants who gave his talents, his time, and his life to the building of the Church of Christ and the Kingdom of God, who served his day and generation according to the will of God and has now fallen on sleep.

The funeral services were held on Thursday afternoon, June 14, in the Lowell Church, which he served for 18 years and of which he was the pastor at the time of his death. The services were very impressive and a number of ministers participated. There were 57 ministers present altogether. At the services Rev. R. W. Blemker, D.D., presided, Rev. E. G. Klotz read the scripture, Rev. F. W. Kissel offered the prayer. Rev. H. Nevin Kerst, D.D., presented the obituary sketch, Rev. M. E. Beck, D.D., preached the sermon, Rev. E. P. Herbruck, D.D., gave reminiscent remarks, Rev. W. L. Nauman, Pres. of the Canton Ministerial Association, spoke briefly, Rev. H. C. Hildebrand, V. Pres. of the Association, read the resolutions from the Association. A quartet of ministers furnished the music. Interment was made at Massillon, Ohio.

THE REV. ABRAM EMIL DAHLMANN, D.D.

Dr. Dahlmann was born April 25, 1853, the son of the Rev. Abraham Dahlmann, then pastor of the German Reformed Church, Lancaster, N. Y. He was a graduate of Ursinus College, having been valedictorian of his class, and received his early theological training at Union Theological Seminary, New York City. He was

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ordained to the Christian ministry in the year 1876. Ursinus College, his Alma Mater, honored him with the degree of Doctor of Divinity.

He founded the Graham Ave. Church, in Brooklyn, N. Y., now known as the Emanuel Church, Woodhaven, L. I., and was its first pastor for a term of years. Other pastorates were served at the German Reformed Church, Lancaster, Pa.; St. Paul's Church, Philadelphia, Pa.; Emanuel Church, Philadelphia, Pa., and from 1893 to 1911 Zion Church, Buffalo, N. Y., after which he accepted a call to the Mission House, Sheboygan, Wis., where he served as Professor of Systematic Theology until 1925. In that same year he became the Superintendent of an Evangelical Home for the Aged near Philadelphia, and retired in 1927, making his home in Springville, N. Y. Still vigorous in body and mind, he further served as stated supply of Hope Church, West Philadelphia, and Salem, Jerusalem, and St. John's Churches, Buffalo, N. Y. Dr. Dahlmann was among the founders of the German Synod of the East, acting first as its President, later as the Stated Clerk, in which capacity he served for many years, until it was merged with the Eastern Synod, scarcely two years ago. Some years ago the Church honored him with the Presidency of the General Synod. For 28 years he was on the Sunday School Board of the Church. He acted as representative of our Church on the Federal Council of Churches. He was on the Commission of our Church for organic union with the Evangelical Synod of North America, and had anticipated the pleasure of seeing its consummation at Cleveland, Ohio, this month.

He was missionary-minded throughout his ministry and collaborated in the founding of St. Paul's and St. John's Churches, Buffalo, N. Y., and missions in other places. His activity in connection with the founding and carrying on of the work of the Deaconess Home, Hospital, and Old Folks' Home on Kingsley and Riley Sts., Buffalo, where he also gave regular lectures to the deaconesses in training, serves as an illustration of his deep interest in Christian service through institutions of loving ministry to the needs of mankind.

Dr. Dahlmann was united in marriage with Bertha, nee Eulner, Nov. 13, 1877. There were 12 children. The Angel of Death invaded the happy family circle when on July 12, 1907, Louis A., age 21, and Victor P., age 7, lost their lives by drowning in Lake Erie, and again when Edward L., age 35, died some years later.

Active almost to the end of his days, he was seized by a stroke Feb. 21 of this year. A second stroke followed early in May, which left him absolutely helpless. With heroic effort and singular devotion, his daughter Bertha cared for him in his last affliction. Helpless as he was, his thoughts centered on the interests of others, especially of his invalid wife and her future comfort.

On Friday afternoon, June 15, 1934, at

about 5 o'clock, after an affectionate farewell, he followed the call of His Master to enter into the joy of his Lord. He is survived by his beloved wife, 4 sons, Emil J., of Buffalo, N. Y.; Herbert W., of Akron, O.; Arthur F. and Oscar C., of Milwaukee, Wis.; 5 daughters, Mrs. Guy A. Bump, of Springville, N. Y.; Clara M., of Sheboygan, Wis.; Mrs. Warren Howard, of Philadelphia, Pa.; Mrs. Warren Johnston, of Philadelphia, Pa.; Bertha C., of Springville, N. Y., and 15 grandchildren.

On Monday forenoon, June 18, a brief service was held at the house of mourning at Springville, N. Y., conducted by Revs. Harold Snitker and John Kochner, both of whom studied at the Mission House during Dr. Dahlmann's time. Mrs. L. A. Neubach, of Springville, N. Y., sang the beautifully appropriate hymns, "O Love That Wilt Not Let Me Go" and "Abide with Me". Taken immediately to Buffalo, N. Y., the remains lay in state from 1 to 3 P. M. in Zion Church, of which the deceased had been the pastor for 18 years. The service at the Church was conducted by its pastor, Rev. Herman E. Schnatz, assisted by Revs. George Gaertner and Albert Meussling, President and Stated Clerk of West New York Classis, respectively. Both had also been students under Dr. Dahlmann at the Mission House. Dr. Conrad A. Hauser, an intimate friend of the family and representative of Philadelphia Classis, spoke words of appreciation and consolation. The pastor of the Church preached the sermon on the basis of I Cor. 15:55, 57 and 58. Resolutions were read in the name of Zion Church and of West New York Classis. Rev. F. F. Bohner, D.D., a college chum and warm bosom friend of Dr. Dahlmann since their college days at Ursinus College, now 85 years old and living with his daughter at Erie, Pa., spoke briefly and recited the fine little poem, "Heimgang". Miss Emma Weisenborn sang, "How Blest the Righteous When He Dies". Rev. J. Storrer pronounced the benediction. The Revs. J. H. Bosch, J. H. Rettig, H. F. W. Schultz, J. Wallace Neville, J. Kochner, and Harold Snitker acted as pallbearers. The remains were laid to rest at the Zion's Pine Hill Cemetery, Cheektowaga, N. Y. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labors; and their works do follow them."

—H. E. S.

MRS. MARGARET E. MINGLE

Mrs. Margaret E. Mingle, widow of the late Albert C. Mingle, of Bellefonte, Pa., passed away at her home on East High St., at 8.30 o'clock Saturday morning, June 9, as the result of complications incident to advanced age. She was the daughter of George and Sarah Durst Hoffer and was born at Centre Hall 83 years ago. She married Mr. Mingle in 1882 and practically all of their married life was spent in Bellefonte. Mrs. Mingle was actively engaged in Church and community work covering a period of many years, and her going will leave a vacancy that will be difficult to fill. She was a life-long member of the Reformed Church, a member of the Order of the Eastern Star, the Bellefonte Woman's Club and the Woman's Auxiliary of the Centre County Hospital. She was also actively engaged in the work of the Ladies' Aid and the W. M. S. of St. John's Church, Bellefonte.

Her husband died in 1927. One daughter, Miss Roxana S. Mingle, survives. Another daughter, Miss Helen, passed away 3 years ago. She is also survived by 3 brothers, I. O. Hoffer, of Bryn Mawr; William G., of Wilshire, O.; and Philip, of St. Joseph, Mo. Funeral services were held from her late home at 2.30 P. M. on Tuesday, June 12, conducted by her pastor, the Rev. Ernest W. Moyer, burial being made in the Union Cemetery.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

—A. M. S.

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